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सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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KAPILA AND MILL

OR

RATIONALISM ANCIENT AND MODERN.

§ I.—INTRODUCTORY.

Kapila and Mill—these are two great names, one coming to us from a very remote time; and the other, from a very remote land. The one is, in a great measure, a fair type of the great thinkers of Ancient India, while the other is that of Modern Europe. If the one gives us a good idea of the refined culture and sturdy wisdom of the ancient world, the other furnishes us with that of the modern world. And while the one we cannot afford to forget even in our "new wisdom," the other is forced upon our attention by the "new light" with more and more persistence every day. Just as the one shines out brilliantly from amongst the innumerable gems in the vast mine of Sanskrit Literature, the other sheds no less

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lustre on the fair name of England. And while the one stands boldly for the free and liberal Rationalism of the olden times, the other stands no less boldly for the cautious type of modern Rationalism. Yet, singularly enough, the same Aryan Race has given us both. What is, however, more remarkable, and what concerns us most, is the strange fact that both have dwelt upon very similar points of thought, both have followed very similar lines of argument, and both have arrived at very similar rational conclusions regarding Nature, Soul, and God. The works of both are characterised by the same depth and independence of thought: the same stern moral sense breathes through them; the same rigorous notion of justice and equity runs through them; the same unwavering devotion to truth and duty pervades them; and the same severe spirit of logical acumen fills them throughout. Nay, the likeness between the two great personages does not come to an end here. Both have left master-pieces of thought inspired throughout by the same feeling heart thrilling with righteous and glowing emotion at the misery and suffering of mankind at large. Both were noble specimens of philanthropic activity—not of the type found in hasty raw boisterous and vainglorious enthusiasts—but of the real, earnest, sober, and serious kind, cool and quiet in its working, persistent and enduring in its effects, and ennobling and purifying in its character as well as influence.

The resemblance between Kapila and Mill is, thus, so very striking that those who believe in metempsychosis or reincarnation might be tempted to declare that the ancient sage Kapila reincarnated himself in the person of Mill to serve and further once more the cause of humanity which was so dear to him, by bringing before mankind clearly and emphatically almost the same rational concepts and conclusions of perennial interest which he had taught the

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world hundreds of centuries ago, but which had been forgotten in the long interval amongst a people long subjected to great vicissitudes of fortune. On the other hand, there are a few points of difference between the two system of thought before us–which difference can, however, be explained away by a reference to the different ideals in the different times in which the two lived and worked. For instance, one difference of great importance is that, whereas both have written on Liberty, Mill treats of it from what we may call the Realist's point of view, while Kapila presents it from what we may with equal propriety term the transcendental standpoint. Kapila preaches, in one word, Perfection: thorough and complete development; harmonious allround growth; immunity from every kind and form of Evil. Kapila is not satisfied with half-measures or temporary makeshifts. He teaches us that the individual should aim at perfecting himself so well and so fully that he be placed quite beyond the reach of all imperfections and trammels in order to help others to do the same. *That* was the ideal of the simple, sturdy, spiritually–minded, noble ancients and of Kapila: it was what we may call the Spiritual or Transcendental Ideal,-the highest and the sublimest ideal ever placed before man. But Mill lived in our own time which we all know to be pre-eminently "practical and matter-of-fact." We live in a right earnest "Realistic" age and our ideal accordingly is the immediate ideal of "Social and Political" Emancipation. We do not mean that the ancients were ignorant ot these "Realistic Ideals." They had any number of these and more. In fact, Kapila especially refers to them at the very outset of his immortal work. He is himself quite realistic when he bestows the name "Bread-and-butter" ideals or to be more literal "Hunger" ideals upon them; expressing thereby no disparagement but rather the indispensable needfulness of them. All such immediate needs no wise man will ever disregard: none

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can overlook them with impunity. What Kapila and the ancients, however, insisted upon was that such pressing needs of the moment should not be made the sole end and aim of our life; that they ought to be taken at their true worth as means to an end; and that men should be trained to look beyond and above such ordinary wants and common needs for something of perennial interest, lasting good, and enduring grace *viz.* perfection, which gives freedom from all touch of misery. Kapila as well as other sages of olden times were fully alive to the mutual claims of the individual and the society upon each another: how each acts and reacts upon the other for good or evil. But they also knew that moral and spiritual regeneration must go hand in hand with intellectual growth in order to have Social and Political Emancipation; nay, they maintained that it was *sine qua non* to all real progress. Hence they gave it the foremost place in their thoughts as well as teachings. Now our Realist can see that the ancient Transcendentalist was not a mere idle dreamer that he took him to be but that while a thorough Realist in his practice he was a Transcendentalist in his ideals. Such was also the sage, Kapila, who, while aiming at ultimate perfection and complete emancipation, took care to tread on the solid ground of the Rationalist as well as the Realist. While his feet were placed firmly on Terra Firma, his head touched the bluest sky of the purest purple. Placed beside this transcendent figure, how would Mill or any other modern Realist look? Let the realist himself answer. To us, however, the difference appears to be due to the modern ignorance of the Science and Art of Yoga which the Ancients knew and studied. Ignorant of the wonderful power of Yoga, the moderner condemns all that the ancient Yogi could do and aspired to realize So what was practical and rational as well as real to the Yogi may not appeal to the modern realist: but whose fault is it? Well here's

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all the difference between Kapila and Mill. The one was a master of Yoga; the other knew nothing about it. Therefore while Kapila wrote upon transcendental subjects such as Yoga Mukti, Viveka, &c. Mill delights us with his Autobiography, Political Economy, Representative Government &c. We, further, do not know whether Kapila led a married life or whether, if he did so, his wife assisted him in writing his great work: nor do we know how much Kapila had to learn from his wife and how much to unlearn from her; but we know all about this in the case of Mill and his noble wife. The truth seems, on the whole, to be that Kapila lived and worked in a highly spiritual atmosphere redolent with transcendental questions, while Mill did the same in a highly secular age. On the strength of this difference, none will venture seriously to quarrel with the re-incarnationist's belief and his position remains quite unassailable as far as this particular case is concerned. For with all the difference noticed above, a great margin is left in favour of the transmigrationist, who will urge with his characteristic consistency and prove that the same great soul who in the person of Kapila thousands of years ago taught the world how to attain complete perfection and thorough emancipation from all trammels by practising Yoga appeared again in this secular and practical age of ours as the son named James Mill and friend and husband of Mrs. Taylor to teach mankind how to secure Liberty and profit in Political Economy. The common subjects upon which both have written are:—

(i) Nature, Matter, Force, Mind.

(ii) Natural Theology and Natural Theism.

(*a*) Existence of Nature's God.
(*b*) Attributes of God
(*c*) Revelation.

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(iii) Religion of Humanity.

(iv) Rationalism,

(v) Logie.

(vi) Liberty.

(vii) Analytic Psychology (by Mill's fa[illegible]er and Kapila)

As we have already pointed out, there [illegible] a very striking likeness, not only upon so many different [illegible]bjects treated of by the two, but also in the conclusions [illegible]rrived at by both of them independently. Very few, in [illegible]d, of similar cases of famous thinkers of antiquity [illegible]d of modern times, thinking in parrellel grooves [illegible] be met with in History. No two ages and [illegible] two phases of civilization can be found to be m[illegible] dis-similar to each other in their ideals, methods, [illegible]ners and prctices, than those which have bequeathed [illegible]ost-erity two such noble characters and thinkers as [illegible]pila and Mill. And yet how much of similarity do we [illegible] in the works of both! We have, however, not menti[illegible]one other point of likeness between the two; the reasc[illegible]ing that it concerns the opinion of the orthodoxy abou[illegible]m. The orthodox, especially the most bigoted of the [illegible]ve in all ages looked down upon even honest and s[illegible]ra-tionalism. And both Kapila and Mill have come i[illegible] a good deal of reproach, at their hands, as great [illegible]s. This is only one more example, among thousands, [illegible] narrow blindness impedes the course of progr[illegible] truth on our globe. Truth conquers, they say; b[illegible] how slowly, and how unoftener than not! Ye[illegible] trinsic worth of the character of Kapila's work as [illegible] of that of Mill has been so great and overpower[illegible] their very bitterest enemies—the orthodox—ha[illegible] obliged to acknowledge its power and charm over thought.

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At least in the case of the Indian sage, Kapila, although throughout the orthodox world he is known as the Great Atheist: (which he is not really) not only his name is highly honoured even to this day in India, but his system of thought and philosophy has exercised a profound influence in our country over the whole of philosophic thought. His work posseses the very peculiar merit that it has a perennial interest and charm for the rationally-disposed portion of mankind all the world over. He is known even to the Orientalist of Europe as the Great Indian Evolutionist of old: but he also deserves to be known as the Great Indian Rationalist of the ancient School. His work is given to the world in the form of *Sutras*, only some fivehundred and twenty-five: the quantity is thus very small. The Sutra form of composition marks the fourth and the last period of Vedic Literature which preceded the Buddhistic Era. It is the shortest and the most condensed form of expression ever invented by the human intellect and is peculiar to India. Naturally, therefore, these Sutras or thought formulas admit of considerable expansion. In these days, we have been so much used to delusion of thought and the public has been fed so much upon "light literature" that the proportion of men who can apply themselves to serious study has been steadily decreasing and is deplorably low. Obviously therefore, our present generations are the least likely to appreciate this peculiar Sutra Style which can rank among the triumphs of intellect right justly. Now, reading Mill after going through Kapila's Sutras will considerably lighten the labour of understanding the latter; for any one who tries it will realise, we are sure, that Mill has explained in plain language what Kapila beautifully expressed in his Sutras centuries before him. The conclusions arrived at by Kapila thousands of years ago deserve to be made public property by rescuing them from the lock-up of Sanskrit Literature—for they are to day as

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fresh as when they were first put forth; they have not lost either beauty or interest although they are so very old indeed. One way of making them the common property of the European as well—not the least interesting we hope—is to compare Kapila and Mill. For in the *Sankhya* of Kapila we have much in the Sutra from which when explained at length will take the shape of Mill's writings on Nature, God, Religion &c. Lastly, let us add that both the sturdy, and honest rationalism of Kapila as well as of Mill will help to further, not a little, the cause of Vedic Dharma even outside this land of Rishis. For Rationalism is a staunch ally of the Vedic Propaganda: whereas most other faiths treat rationalism as their great enemy, Vedism not only welcomes it but takes its stand fearlessly upon it. All thoughtful men will admit that sober rationalism is infinitely better than blind faith in what Mill calls "the low wretched ideal of an Omnipotent Author of Hell, a being who would make a Hell and create the human race with the infallible foreknowledge and intention that the great majority of them were to be consigned to horrible and everlasting torment."

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Radium and Radio-Activity.

General.

The branch of science which the present article attempts to give some account of is of very recent growth. The all—absorbing interest which it has excited is not confined to scientific circles alone. The extraordinary properties of radium have created a general interest outside the scientific world and there are probably many who would only be too glad to know something of the subject, if it could be presented to them in popular language. Thanks to the labours of a large number of workers, and the opportune moment for the discovery of the phenomenon of radio-activity, the subject has advanced by leaps and bounds. The amount of work done in elucidating the mysteries enshrouding the phenomenon may be safely said to be unequalled in the annals of science. No other branch of science, in so short a time, has excited so much interest, called forth so many workers and made such immeasurable strides as this of radio activity. The march of discovery in quite distinct fields but tending towards the same goal, has been indeed so rapid, that it has been found difficult to grasp at once the full significance of the facts brought to light. Whatever may be the beginning of this, we may say, mystic science, it can not be denied that it is likely to replace the previously existing foundations on which rests the grand and imposing superstructure of modern science, by, let us hope, something better and more solid. That it will affect the material future of the human race, may be taken for granted, on the basis of our past experience.

DISCOVERY OF RADIO-ACTIVITY.

Suggestive fact

The first clue to the discovery of radio-activity was

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given by the discovery of Rontgen rays popularly called X—rays.

X—Rays.

In 1895 Rontgen discovered the X—rays, whose extraordinary properties at once attracted the attention of the scientific world. It is beyond our scope to give any detailed account of the nature and origin of these rays, but it must be mentioned for the comprehension of what follows that the cathode rays when they impinge on any solid surface like that of glass, make the latter luminiscent and from the luminous spot thus produced are observed to issue out a number of rays, or we may say, disconnected pulses, following one another in rapid succession. They differ from ordinary light in as much as they are neither reflected, refracted nor polarized. Moreover they possess the remarkable property of penetrating matter which is opaque to ordinary light. Thus it was found that even behind a book of 1,000 pages or a wooden board luminescence was still observed. Rontgen set himself to investigate the transparency of various objects and as a result of his labours he found that while bones impeded the progress of the rays, the skin and flesh were quite transparent. Thus it becomes possible to throw the shadow of bones on a photographic plate. This discovery was very important as regards its surgical bearing. For by a practical application of this property of X—rays, it becomes possible to discover the presence of a bullet or any other foreign matter in the tissues of the body and thus to locate its situation. The successful operation of taking out a toy-cycle from the throat of a young boy who had accidently swallowed it while at play, was the direct outcome of the curious properties of Rontgen rays. They also enable us to know the exact shape of the fractured bones, thus making their setting a successful operation.

In the early days of the discovery, when these rays

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were observed to issue from the green luminiscence of the glass when cathode rays fell upon it, it was natural to assume this green luminiscence to be the cause of the rays; and the question presented itself, if we could produce the luminiscence in other ways, would it give rise to Rontgen rays as in this case?

Becqueral Rays.

Now, uranium salts were known to give out a green luminiscence under the influence of blue light. It occured to Professor Henri Becqueral of Paris to try whether these salts, when luminescent under the influence of light, would give out X—rays. He exposed a photographic plate wrapped in black paper to the action of luminiscent salts and found that a distinct impression had been produced on it. It was natural to conclude that Rontgen rays had been given off, as had been thought likely. Extraordinary as it may seem in face of the results, the conclusion as well as the reasoning which lead to it was quite mistaken. It seems a rare coincidence that so wonderful a discovery should result from the following up of a series of false clues. We can obtain Rontgen rays better by allowing cathode rays to fall on metallic surface, which is non-luminescent, than on glass. The invisible radiations can be obtained from metallic uranium which is not luminescent at all. Lastly, the uranium rays or, as they came to be termed, Becqueral rays are as, we now know, quite different from X-rays.

The Becqueral rays though differing from X-rays in their nature and fundamental properties, resemble the latter in as much as like them they are able to affect the photographic plate, penetrate objects opaque to ordinary light and show no refraction or reflection. Both of them are able to ionize gases, i.e. make the gases under their influence carriers of electricity, in quite opposition to

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their nature which makes them act as insulators of electricity.

Discovery of Radium

The discovery of the activity of uranium, raised the question of whether any other element also possessed the same property. Out of the elements known up till them, only one answered the required test. It was thorium.

Uranium like most other metals is obtained from the mineral pitchblenda. At this time was working in Paris a Polish lady, of the name of Curie, to whose remarkable researches carried on with patient zeal and unflagging enthusiasm, we owe the major part of our knowledge in this direction. She turned her attention to the ore pitchblende, to see whether it behaved like uranium. To her surprise she found that the mineral was many times more radio-active then would be required by the quantity of uranium present in it. Mesdame Curie suggested that the ore contained some other substance which was far more radio-active

Pitchblende contains bismuth and barium besides many other elements. On their separation from the ore, both of these were found to possess the property of radio-activity. Are we to conclude, then, that they are radio-active? The answer must be no, for these substances as obtained from other sources are quite inactive. So Monsieur and Mesdame Curie set to futher separation. It is needless to go into the chemical details of the processes involved. Suffice it to say, that two new radioactive substances were obtained. That obtained from bismuth they patriotically named "polonium" in allusion to Mesdame Curie's nationality. The companion of barium was called radium How gigantic was the task accomplished, how unremitting the labour spent, and how noble the patience exhibited

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in the performance of the work undertaken by Curie, will become apparent when we consider that it is in infinitesimally small quantities, that radium occurs in pitch-blende, i.e. every ton of uranium is able to give only 17 gramme of radium or the proportion is 1 to about 6 millions.

In addition to these two elements, M. Debierm got a third from the same source. This was named actinium

Thus upto the present time only five elements are know which possess the property of radioactivity. These are uranium, thorium, polonium, radium and actinium.

At this stage we may define radioactivity as *the property possessed by certain elements of spontaneously emitting rays which are able to affect photographic plates, ionizie gases, and penetrate matter opaque to ordinary light.*

PROPERTIES AND NATURE OF THE RADIATIONS.

A question which must have presented itself to the mind of every reader is this. What is the nature of the mysterious influence which is emitted by radio-elements, which can penetrate, affect sensitized plates and discharge electricity even after passing through solid metal screens ?

Before answering the question, let as describe an experiment with the rays. The intensity of the radiations is measured by the time they take to discharge an electrified electroscope. The greater the time taken for collapsing the leaves, the less the intensity of the radiations. If we subject the leaves of the charged electroscope to the radiations from a very small quantity of radium salt, the rate of discharge will be extremely rapid. But if we place a sheet of common tinfoil over the radium and repeat the experiment, the discharge will take place but not as

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rapidly as before, showing that some kind of rays have been arrested. Perhaps the rate of discharge will now be one tenth of what it was before. On placing a second sheet of tinfoil we see that the rate of discharge does not become one-tenth of what remained after placing the first foil, but is reduced very slightly, showing that these radiations which are able to pass two tin foils are quite different from those that were stopped by the first. If now we place a block of lead one-fourth of an inch thick on the radium, the discharge though weakened is observed still. If another such block be placed over the first, the discharge becomes slower, though not markedly so. The second kind of rays have been filtered out and a third kind still more penetrating has been left. After this with layers of lead of equal thickness, the effect becomes proportional to the number of layers.

Thus we see that the radiations from radium consist of 3 types called *Alpha*, *Beta*, and *Gama* in the ascending order of their penetrating power.

As a result of the researches of Mme. Curie and others, the properties of these 3 kind of radiations have been investigated sufficiently well. It is found that *Alpha* rays, which give rise to by far the greater electrical effect, are slightly deflected from their path when a magnetic force is applied, in the direction which corresponds to an emission of positively charged masses. Their mass is comparable to the hydrogen atom, the lightest atom know to this chemist. Thus we see that radium is constantly emitting positively charged material particles with a velocity of 20,000 miles per second. The interesting question whether these particles represent this same kind of matter as the mother substance from which they issue, we reserve for future consideration.

The *Beta* rays which are principally instrumental in

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producing the photographic effect, are deflected in opposite direction to *Alpha* rays and consist of negatively charged particles called corpuscles of much less than atomic dimensions.

The *Gama* rays not at all deflected by magnetic force, are probabably Rontgen rays or X-rays, generated by the bombardment of the *Beta* rays in the radium salt itself.

There are certain properties which are common to all the three types of rays, *e.g.* production of electric discharge and the action on photographic plate, etc., etc.

Fluorescence Produced by Rays.

Another striking property which the rays possess is that of causing fluorescence *i.e.*, they are able to cause certain substances to glow in the dark, without appreciably raising their temprature. Diamond is one of these substances. If we enter a dark room and bring near the diamond a small tube containing raduim salt, the diamond begins to emit at once a bluish light. The fluorescence of diamonds forms a very convenient test for judging their genuineness. Any one who can procure a small quantity of radium, will at once be able to distinguish real diamonds from false ones, without any expert knowledge whatever, for it is found that imitation diamonds do not fluoresce or if they do so it is to a very slight extent as compared with real ones.

Other substances which are brilliantly fluorescent are zinc sulphide and barium platinocyanide. Screens are made of these substances by spreading and sticking them over cardboard. The luminosity is equally brought forward whatever side of the screen be presented to the radium salt, for the rays can easily penetrate the cardboard and affect the prepared surface.

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An interesting example of fluorescence under Becqueral rays is afforded by the tissues of the eye itself. The effect is easily observed. Close the eye and cover it with black paper, so as to exclude all light from without. Now bring up the radium before it. Distinct luminosity will be percieved owing to the fluorescence of the tissues under Beequeral rays, which penetrate the paper and the closed eyelid. How wondrous are the ways of nature.

That which we fail to see with open eyes, becomes distinctly visible when the eyes are closed.

Chemical Effect of the Rays.

They act on the photographic plate and an essentially chemical reaction is produced. They change yellow phosphorous into red inert variety. Many chemical reactions are set agoing by the neighbourhood of radium. Thus when radium salt is dissolved in water, it decomposes the latter into its constituents *i.e.* hydrogen and oxygen.

Most salts of alkali and alkaline earth metals acquire colour under the influence of the rays. Common rock salt becomes blue; barium salt becomes red.

Out of the many chemical reactions we shall mention one more. It is the coloration of glass by rays. It becomes violet. It is believed that the violet colour is due to the separation of the alkalies contained in the glass in a finely divided state.

Physiological Effects,

The facts were first brought to light in a somewhat dramatic way. M. Becqueral had prepared a sample of radium salt and having sealed it in a glass tube carried it in his waistcoat pocket in order to show it to his friends. After sometime it was found that

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the rays had penetrated the layer of clothes and affected the skin beneath, which became red and inflamed. It was with some difficulty that the sore into which the inflammation had developed was cured.

M. Curie also got a redding of the skin by an exposure of eight minutes only. The effect was observed two months after.

It is extremely probable that radium may prove an effective agent in the treatment of certain skin diseases Successful cases of the reduction of concer growth by means of radium have been reported. But the chief difficulty in the use of radium consists in the fact that it affects not only the diseased part thus eradicating the disease, but also generates new causes of trouble by affecting the healthy part of the body. Nevertheless the subject is full of promise and it may some day be proved that radium is a powerful agent in uprooting many a nefarious disease.

SOURCE OF ENERGY IN THE RADIUM

There is a law of science known as the law of Conservation of Energy. The law states that different kinds of energy, such as, heat, light, electricity etc., can neither be created from nothing nor destroyed. However, one kind of energy is capable of being transformed into the other. In the universe, the amount of energy remains strictly the same at all times. There is hardly any scientific doctrine which is so thoroughly established by experience as this of the conservation of energy.

Now, we know that radio-active elements are emitting a peculiar kind of radiation, which is able to affect the photographic plate, ionized gases &c. In short, they do work. The emisson of energy from radium, for example, is

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at once spontaneous and persistent. If in one hour sufficient heat is given out by this element to raise its own weight of water from the freezing to the the boiling point, it is easy to see that the quantity of energy liberated in a year, or in a thousand years, must be enormously large. In only two days, the energy given out by radium is for more than that liberated by an equal weight of the most powerful explosive during its explosion. If the energy liberated in a thousand years be released instentancously,a single millegram of radium would be equal in its effect to one ton of any known explosive. Other radio-elements are also emitting energy, but their store is rather small as compared with radium. The question which strikes us in this: Where does this energy come from, There can be only two answers. Either the energy is inherent in radium itself, and it is gradually but constantly exhausting its stock, or on the other hand, radium possesses the power to draw its supplies of energy from outside and transmute them into the form of the Bicqueral rays.

Bicqueral was at first inclined to favour the first view. The simplest explanation of the power which, say, uranium possesses of giving out energy was to suppose that it had stored up energy from without. A notable example of this is the phosphorescent substance calcium sulphide. If the substance is exposed to sunlight and then taken to a dark room, it is found to emit luminosity. The glow becomes fainter and fainter with time, until it finally disappears. If it be again brought in sunlight, the luminosity again becomes apparent. Can it be that uranium cells behave similarly? They also may have acquired the energy in sunlight, which they emit afterwards. Our experiments show that this is not the case. Those cells of uranium which have long been kept in the dark, behave similarly to those that have just been brought after a long exposure to sunlight. Indeed it was found that the uranium nitrate was actually

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exposed to sunlight while it was acting on the plate (this of course being wrapped up in black paper), yet no difference was observed, Again if we take a mineral and break it in the dark in order to get a freshly exposed surface and then test its activity, it would| he found that no difference is observed. It is perfectly evident that the uranium consisting of those surfaces has never seen the light of the day, since the formation of the mineral, which must have occured centuries before the appearance of man on earth. So the experiment would show conclusively that previous exposure to light had nothing to do with the radio-activity of uranium.

Another suggestion made was that uranium was able to draw energy from the surrounding air. It was based on the kinetic theory of gases. According to this theory, the particles of a gas-which are identical with the chemical molecules—are practically independent of each other and are briskly moving in all directions in straight lines. It frequently happens that the particles encounter each other and the walls of the vessal containing them, but as both they and the walls of the vessel are supposed to behave like perfectly elastic bodies, there is no loss of their energy or motion in such encounters; the collosions merely changing their directions and velocities. The total pressure exerted by a gas on the walls of a vessel containing it is due to the impact of the gas molecules with these walls. These walls are believed to be flying about with varying velocities, some below the general average, other above. But the mean velocity depends on the temprature and is constant for any particular temprature. Now, the molecules moving with a velocity above the mean, would, if they could be separated from the rest, have a greater mean velocity than the others. The questicn is, can such a separation be brought about ? Can uraniun do this and thus acquire its energy from these hot

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particles. Experimental science offers no support to this theory. But this is no argument against the plausibility of such a view. The only thing that can be said is that experimentally it has not been found possible to do such a thing. But at the most this is only a negative argument, having its foundations on our incapacity to do a certain thing.

The above suggestion, observed superficially, appears to be a pluasible one. But there is one serious objection to it. The active preparations, supposing they derive their energy from the hotter portions of the air, should be less radio-active, rather totally inactive, in vacuum, but this is not so. The activity remains unaltered even in vacuum.

To fall upon some outside store of energy, which the radio-elements are giving out, we would be forced to assume a uniform distribution of energy throughout space. It would seem that to explain the energy emitted in one place by radium, all space, equally with the space where the phenomenon is manifested, must contain a certain similar store of potential energy, which is a far sweeping view as at present understood Moreover it only explains the source of energy, but leaves unanswered the question, how it is that the energy is manifested in these different ways. On this view, an element once radio-active must always remain so without change of energy or loss of substance. Actually this is never observed.

Thus nothing can be said definitely as to whether these active element have got some potential energy of

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their own, which they are continuously emitting or they are able to fix on themselves the energy from without by some means totally unknown to us. In view of the "Disintegration Theory" which is able to explain so many facts of the radio-active phenomena and which we hope to discuss in our next, it appears possible that the first view is nearer the mark.

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particles. Experimental science offers no support to this theory. But this is no argument against the plausibility of such a view. The only thing that can be said is that experimentally it has not been found possible to do such a thing. But at the most this is only a negative argument, having its foundations on our incapacity to do a certain thing.

The above suggestion, observed superficially, appears to be a pluasible one. But there is one serious objection to it. The active preparations, supposing they derive their energy from the hotter portions of the air, should be less radio-active, rather totally inactive, in vacuum, but this is not so. The activity remains unaltered even in vacuum.

To fall upon some outside store of energy, which the radio-elements are giving out, we would be forced to assume a uniform distribution of energy throughout space. It would seem that to explain the energy emitted in one place by radium, all space, equally with the space where the phenomenon is manifested, must contain a certain similar store of potential energy, which is a far sweeping view as at present understood Moreover it only explains the source of energy, but leaves unanswered the question, how it is that the energy is manifested in these different ways. On this view, an element once radio-active must always remain so without change of energy or loss of substance. Actually this is never observed.

Thus nothing can be said definitely as to whether these active element have got some potential energy of

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their own, which they are continuously emitting or they are able to fix on themselves the energy from without by some means totally unknown to us. In view of the "Disintegration Theory" which is able to explain so many facts of the radio-active phenomena and which we hope to discuss in our next, it appears possible that the first view is nearer the mark.

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What is Our Duty in this World ?

This is a question that rises first of all in the heart of each thoughtful and religious man. Of all questions, this is the most solemn. Speculation on this problem, it being at the root of all good actions, makes our minds pure, and turns them towards Dharma. This is not a new problem. Almost all the thinkers of the remote past thinking over this grand problem have made their aim in life fruitful. The study of this problem, therefore, is the chief aim of a man's life.

By giving man conscience, God has beautified mankind much more than the rest of the world. Had this human life been for worldly momentary enjoyments, there would have been no need of this precious thing. For, so far as worldly enjoyment goes, a human being is in no way superior to other animals. It is said that the faculty of reasoning is the defferentia between man and lower animals. Eating, sleeping, fearing, and coupling; these four acts of life are seen equally amongst the beasts and the human beings, but reason is the special attribute, the distinguishing characteristic of man. So there is no doubt that man has been blessed by this quality so that he may improve or better himself during his period of life.

God has given conscience to man so that he may distinguish between right and wrong, truth and falsehood, and virtue and vice. It is, therefore, necessary for man to act according to the dictates of his conscience. Our chief duty it is to be obedient to the laws framed by our Merciful Father for our guidance.

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This world is a field of action. In this field of action, man has been created to acquire good habits by doing excellent deeds.

"In the world's broad field of battle
In the bivouc of life,

Be not like a dumb driven cattle
Be a hero in the strife."

Mental powers and our actions are connected with one another. Actions are the expressions of the will force. Though the body and the soul are apparently disconnected, yet they are related. Good deeds done with the body produce a good effect on the heart, likewise evil deeds a bad one, so much so that in the end the condition of the heart becomes unbearable and troublesome. How nicely it has been said by an English poet!

"The garland withers on your brow,
Then boast no more your mighty deeds,

Upon death's purple altar now
See where the victor-victim bleeds,

Your heads must come,
To the cold tomb

And only the actions of the just
Will smell sweet and blossom in the dust!"

A wise man should, therefore, always be doing good deeds. By good deeds we mean deeds which produce a good and healthy effect on body, soul, and mind, for the photographs of the acts we do with our body are taken and kept in the store-room of memory. These copies go on producing their effect on us. But how to do good deeds "Think well, and do well will follow thought". God is the

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source and perfection of all good qualities. Think of God and you will become godly; think of the devil and you will become devilish; think of virtue and you will become virtuous; think of vice and you will become vicious. Love everybody and you will be loved by every one, hate every one and you will be hated by every one. How nicely the angel in Milton's Comus puts it :—

"Mortals that would follow me,
Love virtue she alone is free;

She will teach you how to climb,
Higher than the spherey chime;

And if virtue feeble were
Heaven itself would stoop to her

But where is virtue untainted?
Simply in the person and Being of God."

Therefore, a man needs Divine knowledge and Divine love in order that he may do good deeds, and become good and virtuous. A leaned man says that in this worldly life a man needs two kinds of diet *e.i.* bodily and mental. Bodily diet consists of things of the world and those of the mind are divine knowledge and divine love. As a sick man feels no hunger, and does not feel inclined to take his food, in the same way people who are suffering from the disease of sin feel no hunger for divine knowledge and divine love. How strange that a man, when he takes too much food falls sick and becomes very uncomfortable and unhappy, but mental food, no matter what amount of it you take, produces holiness, subjugation of passions, mental tranquility and the wish to do good to all! He only is happy in this world who knows and lovesGod. He who knows Him not is a miserable wretch.

All men have naturally a desire for happiness. But

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do they ever get happiness! No, real happiness can not be obtained without Dharma. And what is Dharma? "वेद प्रमाणक श्रेयः साधनं धर्मः" that is, the things ordained in the Vedas which are very beneficial are Dharma.

Naturally the heart of man is covered by the darkness of ignorance and he needs the light of Dharma. When he emerges from the gloom of ignorance with the help of Dharma, he becomes virtuous and righteous. Ceaseless activity, patience, and forbearance at all times, accumulation of energy, mental and physical, truthful speech and a thorough control over the mind and senses, desire for righteous wealth, and virtue in its comprehensive sense, should be the distinguishing characteristics of every man.

A man though oppressed with penury in consequence of his righteous dealings should never give over his mind to unrighteousness, for, he may observe the speedy fall of iniquitous and sinful men. Though the iniquity committed in this world does not often produce fruits immediately, yet in due time it ruins the man who committed it.

In a man's passage to the next world, neither his father, nor his mother, nor his wife, nor his son, nor his kinsmen will remain in his company, his virtue alone will adhere to him. When he leaves his corpse like a log of wood or a lump of clay on the ground, his relatives retire with averted faces, but his virtue alone accompanies his soul. Continually therefore, by degrees, let him collect virtue for the sake of securing an inseparable companion, since with virtue for his guide he will traverse a gloom, however hard to be traversed. We should be active in doing good deeds, which is our duty.

But in the attainment of righteous ends, there are real difficulties which must be overcome or we have lost our

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chance. We see in this world that a desire to attain happiness underlies every act of human life and yet man does not obtain it. Why is it so? The reason is that evil is a dreadful enemy and it makes man blind so much so that through ignorance he does deeds the result of which is hell but hopes to attain heaven. To remedy this evil, it is highly desirable that man should obtain God's blessings. Without His grace we can not gain the desired object.

Now the question is how can you please God? If you are desirous of pleasing your friends and superiors, you would get them their wished-for-things, or you would try to act according to their will and obey their orders. Now think for a moment what God needs. Is there any thing which you can offer him! God who rules over, feeds and protects the whole universe does not need any help from us, weak, and insignificient that we are, and we cannot please Him by offering worldly things. But just as a strong man always has a wish that his children should also be strong like him, similarly our just, kind and holy Deity wishes that his whole human creation should be just, kind aud truthful in speech, thought and action. If you do this, you will be blessed by God. If you follow the Vedas, God will surely be pleased with you. God does not want flowers, sandle wood, Dhup etc. He wants hearts with all evil desires, envies, emulations etc. washed away and pure like crystal.

Men in general do not sincerely love God and their hearts are covered with sin. How can then God's blessings be showered upon them? In the sight of God, who is the embodiment of holiness, sin is a most impure and hateful thing. All evil desires which arise in our breasts are sins. In short, sin means the transgressing of the Divine decree. Our Creator and Holy Father has given us holy useful commandments in the form of the Vedas to be

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followed by us and to enable us to understand them rightly, He has blessed us with reasoning power and intelligence. To obey these Vedas is our best duty in this world. Let us remember that we can not escape God's wrath if we transgress His commandments. No one can hide sin from Him

ईशावास्यमिदꣳ सर्वं यत् किञ्चित जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मागृधः कस्य स्विद्धनम् ॥

God is present every where in this world, there is not a single thing or place where He is not present, therefore do not covet another's thing.

Is it, then, desirable that we should make our lives dreadful and unchaste by voilating his laws? Should we mar our life for the sake of momentary earthly enjoyments? No, never.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयोहि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योग क्षेमाद् वृणीते ॥

There are two ways for a man श्रेय and प्रेय. Common people can not make out which to choose. Through ignorance they choose what is tempting. But those who are well versed in the Shastras examine both these carefully with the help of their knowledge and prefer प्रेय to श्रेय however tempting the latter may be. प्रेय naturally has great power to make even the most censurable and troublesome things look beautiful and pleasing and thus deceives all men. and then मांस लुब्धोयथामत्स्यो लोहशंकुं न पश्यति सुख लुब्धस्तथा देही यमवन्धं न पश्यति ॥

As a fish in his desire to eat flesh does not see the nail that lies beneath, so man in his passionate desire to be happy does not see death, and drawn by allurements of the sense receives very dreadful and severe punishment.

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Now there are the two paths before you; the one outwardly brilliant and polished which gives momentary pleasure, the other the path of duty very hard and inaccessible at first, but giving real happiness and eternal peace in the end. Choose the one you like better. If you choose the first one, there is no need of advising you, but if the latter, be careful to tread on it steadily and with firmness. It is very narrow, and is just like the sharp edge of a sword By practice alone can it be attained एष आदेशः । एष उपदेशः । एतदनुशासनं । एवमुपासितव्यम् ॥ This is the supreme commandment, this is the best advice, and to do this and this alone is our duty.

V. Seth.

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Autobiography of Mahrishi Dyananda.

The Flight.

On an evening of the year sambat 1903, without taking any one into my confidence, I secretly left my home, as I hoped, for ever. Passing the first night in the village about eight miles from my home, I arose three hours before dawn, and before night had again set in I had walked over thirty miles, carefully avoiding the public thoroughfares, villages, and localities, in which I might have been recognized. These precautions proved useful to me, as on the third day after I had absconded, I learned from a Govt. officer that a large party of men, including many horsemen, were diligently running about in search of a young man from the town of—who had fled from his home. I hastened further on only to meet with more adventures. A party of begging Brahmins had kindly relieved me of all the money I had with me, and made me part even with my gold and silver ornaments, rings, bracelets, and other jewels, on the plea that the more I gave away in charity the more my self—denial would benefit me in after-life. Thus, having parted with all I had, I hastened on to the place of residence of a learned scholar, a man named Lala Bhagat, of whom I had heard much on my way from wandering sanyasis and bairagies (religious mendicants). He lived in the town of Sayale, where I met a Brahmchari, who advised me to join at once their holy order, which I did.

After initiating me into his order and conferring upon me the name of Shuddh Chaitanya, he made me exchange my clothes for the dress worn by them—a reddish yellow garment. From thence, and in this new attire,

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I proceeded to the small principality of Kouthagangad situated near Ahmedabad, where to my misfortue, I came across a Bairage, a resident of a village in the vicinity of my native town, who was well acquainted with my family. His astonishment was as great as my perplexity. Having naturally enquired how I came to be there, and learnt of my desire to travel and see the world, he ridiculed my dress and blamed me for leaving my home for such an object. In my embarrassment he succeed in getting himself imformed of my future intentions. I told him of my desire to join the Mela of Kartik (a religions gathering) which was to be held that year at Sidhpur, and that I was on my way to it. Having parted with him, I proceeded immediately to that place, and took my abode in the temple of Mahadeva at Neelkantha, where Dandi Swami and other Brahmcharies already resided. For a time, I enjoyed their society umolested, visiting a number of learned scholars and professors of divinity who had come to the Mela, and associating with a number of holy men.

The Pursuit.

Meanwhile, the Bairagi whom I had met at Kontha-gangad, had proved treacherous. He had despatched a letter to my family, informing them of my intentions and pointing to my whereabouts. In consequence of this, my father had come down to Sidhpur with his sepoys, traced me step by step in the Mela, learning something of me whereever I had sat among the learned pandits, and finally one fine morning appeared suddenly before me. His wrath was terrible to behold. He reproached me violently, accusing me of bringing eternal disgrace upon his family. No sooner had I met his glance, than, knowing well that there would be no use in trying to resist him, I suddenly made up my mind how to act. Falling at his feet with joined hands, I entreated him in

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supplicating tones to desist from anger. I had left home through bad advice, I said, felt miserable, and was just on the point of returning home, when he had providentially arrived, and now I was willing to follow him home again. Notwithstanding such humility, in a fit of rage he tore my yellow robe into shreds, snatched at my tumba (a gourd to hold water) and, wresting it violently from my hand flung it far away; pouring upon my head at the same time a volley of bitter reproaches, and going so far as to call me a matricide. Regardless of my promises to follow him, he gave me in the charge of his sepoys, commanding them to watch me night and and day, and never leave me out of their sight for a moment.

But my determination was as firm as his own. I was bent on my purpose and closely watched for my opportunity of escaping. I found it on the same night. It was three in the morning and the scpoy, whose turn it was to watch me, believing me asleep fell asleep in his turn. All was still and so, softly rising and taking along with me a tumba full of water, Icrept out, and must have run over a mile before my absence was noticed. On my way, I espied a large tree whose branches overhung the roof of a pagoda. I eagerly climbed it and hiding myself among the thick foliage upon the dome, awaited what fate had in store for me. About 4 in the morning, I heard and saw through the apertures of the dome, the sepoys enquiring after me, and making a diligent search for me inside as well as outside the temple. I held my breath and remained motionless. Believing they were on the wrong track, my pursuers reluctantly retired. Fearing a new encounter, I remained concealed on the dome the whole day, and it was not till darkness had again set in that, alighting, I fled in an opposite direction. More than ever I avoided the public thorough

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fares asking my way of people as rarely as I could, until I had again reached Ahmedabad, whence I at once proceeded to Baroda. There I settled for some time; and at Chetan math (temple), I held several discourses with Brahmanas and a number of Brahmcharis and Sanyasis upon the Vedanta philosophy. Brahmanand and other holy men established to my entire satisfaction that Brahma the Deity was no other than my own self, my Ego, I was Brahm, a portion of Brahm; Jiv (soul) and Brahm, the Deity, being one and the same. Formerly, while studying Vedanta, I had been converted to this opinion to a extent but now the important problem was soived, and I became certain that I was Brahm *

The Initiation.

At Baroda learning from a Benares woman that a meeting of the most learned scholars was to be held at a certain locality, I repaired thither at once; visiting a personage known as Satchidanand Paramhansa, with whom I was permitted to discuss various scientific and metaphysical subjects. From him I learned also, that there were a number of great Sanyasis and Brahmcharis who resided at *Chanoda Kanyali.* In consequence of this, I repaired to that place of sanctity on the banks of the Nurbuda, and there at last met for the first time real *Diksheets,* or initiated Yogis, and such Sanyasis as Chidashrama and several other Brahmcharis. After some discussion, I was placed under the tution of one Parmanand Paramhansa, and for several months studied "Vedantas," "Arya Harimide Totak," "Vedant Paribhasha," and other philosophical treatises. During this time, as a Brahmachari, I had to prepare my own meals, which proved a great impediment to my studies. To get rid of it, I resolved to

* On maturer thought, the Swami perceived the absurdity of of this doctrine and wrote a book called Vedant Dhawant Navaran in refutation of Vedant.

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enter, if possible, the order of the Sanyasis. Fearing moreover, to be known under my own name on account of my family's pride, and well aware that once received in this order I was safe, I begged of a Dekkani Pandit, a friend of mine, to intercede on my behalf with a *Diksheet*—the most learned among them—so that I might be initiated into that order at once. He however, refused point blank to initiate me, urging my extreme youth. But I did not despair. Several months later two holy men, a Swami and a Brahmchari, came from the Dekkan, and took up their abode in a solitary, ruined building in the midst of a jungle near Chanoda and about two miles distant from us. Profoundly versed in the Vedant philosophy, my friend the Dakkani pundit, went to visit them taking me along with him. A metaphysical discussion following each found that the other was a *Diksheet* of vast learning. They informed us that they had arrived from "Shriyigiree Math" the principal convent of Shankaracharya, in the south and were on their way to Dwarka. To one of them Purnanand Saraswati, I got my Dakkani friend to recommend me particularly, and state, at the same time, the object I was so desirous to attain and my difficulties. He told him that I was a young Brahmachari, who was very desirous to pursue his studies in metaphysics unimpeded; that I was quite free from any vice or bad habits for which fact he vouched and that therefore he believed me worthy of being accepted in this highest probationary degree, and initiated into the 4th order of the Sanyasi adding that thus I might be materially helped to free myself from all worldly obligations, and proceed untrammelled on the path of metaphysical study. But this Swami also declined at first. I was too young, he said. Besides, he was himself a Maharashtra, and so he advised me to appeal to a Gujrati Swami. It was only when fervently urged on by my friend, who reminded him that Dekkani Sanyasis could initiate even *Gowdas*, and that there could

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exist no such objection in my case as I had been already accepted, and was one of the five *Dravids*, that he consented. And on the third day following he initiated me into the order, delivering unto me a *Dund*, (the three and seven knotted bamboo of the Sanyasis given to them as a sign of power after their initiation) and naming me Dayanad Saraswati. By the order of my initiator though, and my proper desire, I had to lay aside the emblematical bamboo, renouncing it for a while, as the ceremonial performances connected with it, would only interfere with the unimpeded progress of my studies.....

.....

After the ceremony of initiation was over, they left us, and proceeded to Dwarka. For some time, I lived at Chánoda Kanyâli as a simple sanyasi. But upon hearing that at Vyâsashram there lived a Swami whom they called *Yoganand*, a man thoroughly versed in Yoga, to him I addressed myself as an humble student, and began learning from him the theory as well as some of the practical modes of the science of Yoga (or Yoga Vidya). When my preliminary tution was completed, I proceeded to Chhinour. On the outskirts of this town lived Krishna Shastree, under whose guidance I perfected myself in Sanskirit Grammar, and again returned to Chânodá where I remained for some time longer. Meeting there two Yogis-Jwalanad Puri and Shivanand Giree—I practised Yoga with them also, and we all three held together many a dissertation upon the exalted science of Yoga; until finally, by their advice, a month after their departure, I went to meet them in the temple of Doodheswar, near Ahmedabad, at which place they had promised to impart to me the final secrets and modes of attaining Yoga Vidya. They kept their promise, and if is to them that I am indebted for the acquirement of the practical portion of that great science. Still later, it was divulged to me that there were many far higher and more learned Yogis than I had hitherto

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met—yet not the highest—who resided on the peaks of the mountain of Aboo, in Rajputana. Thither then I travelled again, to visit such noted places of sanctity as the *Alnada Bhawance* and others; encountering, at last, those whom I so eagerly sought for, on the peak of Bhawanee Giree, and learning from them various other systems and modes of Yoga. It was in the year Samvat 1911, that I first joined the Kumbh Mela at Hardwar, where so many sages and divine philosophers meet together often unperceived. So long as the Mela congregation of pilgrims lasted, I kept practising that science in the solitude of the Jungle of Chandee; and after the pilgrims had left I transferred myself to Risheekesh, where sometimes in the company of good and pure Yogis and Sanyasis, oftener alone, I continued in the study and practice of Yoga. *

A strict vegetarain:—

After passing a certain time in solitude, at Risheekesh, a Brahmachari and two mountain ascetics joined me, and we all three went to Tehri.

The place was full of ascetics and *Raj* (Royal) pandits—so called on account of their great learning. One of them invited me to come and have dinner with him at his house. At the appointed hour, he sent a man to conduct me safely to his place, and both the Brahmachari and myself followed the messenger. But what was our dismay upon entering the house, to first see a Brahmin preparing and cutting meat, and then, proceeding further into the interior apartments, to find a large company of pandits seated with a pyramid of flesh, rump-steaks, and dressed up heads of animals before them? The master of the house cordially invited me in, but, with a few brief words, begging them to proceed with their good work and not to disturb themselves on my account, I left the house

* The narrative set forth above is chiefly based on "The Theosophist", Vol. I, No. 1, October, 1879 pp. 9–12.

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and returned to my own quarters. A few minutes later, the meat-eating pundit was at my side, praying me to return, and trying to excuse himself by saying that it was on my account that the sumptuous viands had been prepared! I then firmly declared to him that it was all useless. They were carnivorous, flesh eating men, and myself a strict vegetarian, who felt sickned at the very sight of meat. If he insisted upon providing me with food, he might do so by sending me a few provisions of grain and vegetables which my Brahmachari would prepare for me. This he promised to do, and then, very much confused, retired.

His Abhorrence of Filthy Ritual: Staying at Tehri for sometime, I inquired of the same pandit about some books and learned treatises I wanted to get for my instruction, what books and minuscripts could be procured at that place, and where. He mentioned some works on Sanskrit Grammar, classics, lexicographies, book on astrology, and the *Tantras* or ritual. Finding that the latter were the only ones unknown to me, I asked him to procure the same for me. There upon the learned man brought to me several works upon this subject. But no sooner had I opened them, than my eyes fell upon such an amount of incredible obscenity, mistranslation, misinterpretation of text, and absurdity that I felt perfectly horrified. In this Ritual I found that incest was permitted with mothers, daughters and sisters (of the shoe maker's caste),—as well as among the *Pariahs* or the outcastes—and worship was performed in a perfectly nude state. Spirituous liquors, fish, and all kinds of animal foods, and moodra (exhibition of indecent images) were allowed, from Brahmin down to *mang*. and it was explicitly stated that all those five things of which the name commences with *m*, as for instance, *Madra* (intoxicating liquar), *meen* (fish) *mans* (flesh) *moodra* and *Maithoon* (coition) were as many means for

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reaching *Muktee* (salvation). By actually reading the whole contents of the *Tantras*, I fully assured myself of the craft and viciousness of the authors of this disgusting literature which is regarded as religious! I left the place and went to Srinagar.

His Visit to Cashmere:

Taking up my quarters at a temple on Kedar ghat, I used these *Tantras* as weapons against the local pandits, whenever there was an opportunity for discussion. While there, I became acquainted with a sadhu named Ganga Giri, who by day never left his mountain cave where he resided in the Jungle. Our acquaintance resulted in friendship as I soon learnt how entirely worthly he was of respect. While together, we discussed Yoga and other sacred subjects, and through close questioning and answering became fully and mutually satisfied that we were fit for each other.

So attractive was his society for me, that I stayed over two months with him. It was only at the expiry of this time, and when autumn was setting in, that I, with my companions, the Brahmchari and the two asceties, left Kedarghat for other places. We visited Rudra Prayag and other cities, untill we reached the shrine of Agasta Munee. Further to the north, there is a mountain peak known as the Shivporee (town of Shiva) where I spent the four months of the cold season, when finally parting from the Brahmchari and the two ascetics, I proceeded back to Kedar this time alone and unimpeded in my intentions, and reached *Gupta Kushee*.

In Quest of True Ascetics.

I stayed but few days there, and went thence to the *Triyuyee* Narayan shrine, visiting on my way Gowreekoond tank and the cave of Bheemgoopha. Returning in a few days to Kedar, my favorite place of residence, I there finally rested, a number of ascetic Brahmin—worshippers called

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pandas, and the devotees of the Temple of Kedar of the Jangam sect,—keeping me company until my previous companions, the Brahmchari with his two ascetics, returned. I closely watched their ceremonies and doings, and observed all that was going on with the object of learning all that was to be known about these sects. But once that my object was fulfilled, I felt a strong desire to visit the surrounding mountains, with their eternal ice and glaciers, in quest of those true ascetics I had heard of, but as yet had never met. I was determined, come what might, to ascertain whether some of them did or did not live there as rumoured. But the tremendous difficulties of this mountaneous journey and the excessive cold forced me, unhappily, to first make inquiries among the hill tribes and learn what they knew of such men. Everywhere I encountered either profound ignorance upon the subject or ridiculous superstition. Having wandered in vain for about twenty days and having been disheartened I retraced my steps, as lonely as before, my companions who had at first accompained me, having left me two days after we had started through dread of the great cold. I then ascended the Tunganah Peak. There I found a temple full of idols and officiating priests, and hastened to descend the peak on the same day. Before me were two paths one leading to the west and the other to the south-west. I chose at random that which led towards the jungle, and ascended it. Soon after, the path led me into a dense jungle, with rugged rocks and dried-up, waterless brooks. The path stopped abruptly there. Seeing myself thus arrested, I had to make my choice to either climb up still higher or descend. Reflecting that the summit was yet very distant, that it was very difficult to climb that rough and steep hill, and that the night would come before I could ascend it, I concluded that to reach it that night was an impossibility. With much difficulty, however, catching at the grass and the bushes, I succeeded in attaining the higher bank of the

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Nala (dry brook) and standing on a rock, surveyed the environs. I saw nothing but hillocks, highland, and a dense pathless jungle covering the whole, where no man could pass. Meanwhile the sun was rapidly descending towards the horizon. Darkness would soon set in and then without water or any means for kindling a fire, what would be my position in the dreary solitude of that jungle.

Okhee Math visited.

By dint of tremendous exertions, however, and after an acute suffering from thorns, which tore my clothes to sherds, wounded my whole body and lamed my feet, I managed to cross the jungle, and at last reached the foot of the hill and found myself on the highway. All was darkness around and over me, and I had to pick my way at random, trying only to keep to the road. Finally I reached a cluster of huts, and learning from the people that that road led to Okhee Math, I directed my steps towards that place, and passed the night there.

A Mahantship Offered

In the morning, feeling sufficiently refreshed I returned to *Gupta Kashee* from whence I started on my northward journey. But that journey attracted me, and soon again I repaired to Skhee Math, for the purpose of examining that hermitage and observing the way of living of its inmates. There I had time to examine at leisure the doings of that famous and rich monastery so full of pious pretences and a show of asceticism. The high priest (or chief Hermit) called *Mahant*, tried hard to induce me to live there with him and become his disciple. He even held before me the prospect which he thought quite dazzling of inheriting some day his lacs of rupees, his splendour and power and finally succeeding him in his *Mahantship* or supreme rank. I frankly answered him that had I ever craved any such riches or glory, I would not have secretly left the house of my father,

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which was not less magnificent or attractive than his monastry with all its riches. I said "I find you neither strive for, nor possess the knowledge of that for which I have discarded all temporal glory" He then enquired what was that object for which I so strove "That object," I answered, "is the secret knowledge, the Vidya, or true erudition, *genuine yog*, *Mooktee*, which is reached only by the purity of one's soul, and certain attainments unattainable without it, in the meanwhile, the performance of all the duties of man towards his fellowmen and the elevation of humanity.

The *Mahant* remarked that it was very good, and asked me to remain with him for some time at least. I kept silent and gave no reply. I had not yet found what I sought. Rising on the following morning very early, I left this rich dwelling and went to Joshi Nath. There in the company of Dakshanee, or Maharshtra shastries and Sanyasies, the true asceties of the 4th order, I rested for a while

(*To be Continued*)

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A Few Thoughts on the Ramayana.

In the whole range of Sanskrit literature, if there is any work at the mere mention of which a thrilling sensation of joy and reverence runs through the veins of an Indian, it is the Ramayana, the immortal work of immortal Valmiki. In its literary grandeur and in its historical significance, it is simply unparalleled. Its style is so simple, so fluent and so chaste that a reader possessing an ordinary knowledge of the Sanskrit Language can fully grasp the meaning and thought of the author. In the choice of suitable words and expressions, Valmiki is always precise and perspicuons. The condensed style and the sublime theme are so charming that every time we read and ponder over those stanzas, which are rich in thought and expression, new beauties are discovered and grand ideas are suggested. The natural scenes are so vividly end accurately described and the human characters are so ably and wonderfully delineated, that the reader cannot help paying a great homage to the genius of that celestial poet. We mortals, who are panting after transient joys and ephemeral gains of this world, we slaves of this material world, who are tossed hither and thither on the waves of this stormy occen of life; we strenuous fighters of this battle of life who grow disgusted at not finding an iota of true peace and harmony; we frail human beings, would do well to drink deep at the fountain to which this "*Adi-kabi*" has so nobly directed us and when we bestow our mature consideration on some of the episodes of the Ramayana, we shall clearly see how men are made and marred and how empires are built and ruined.

From Kashmir to Comorin, and from Karachi to Calcutta, Sree Rama's name is a household word. When

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a man returns home after a hard-day's work and when he stretches himself to enjoy his hard—earned rest, he unconsciously utters "Rama, Rama" and feels as if all his troubles are at an end. Again, when the dead body either of a dear friend or of a near relative is being carried to the funeral ground, the words commonly uttered are also "Rama, Rama" When friends greet friends, when servants salute masters, they also say "Rama, Rama." Thus from the cradle to the crematorium this charming word "Rama" provesa soothing balm for an afflicted heart, nay, it is believed that the mere repitition of the word several times a day purifies the soul of all its sins and leads it on to beatitude. Some fond parents make their children write out this formula (Shree Ram, Jaya Rama) over and over again and they firmly believe that fame and fortune will fall to the lot of their little ones When this formula is carved out on a gold leaf, this talisman is supposed to possess the property of casting out devils. In Marahai Materia Medica, certain drugs are described as '*Rama-bana Aushadhas*' meaning thereby that their efficacy is sure and certain and their effect on prtients marvellous. The walls of certain houses are beautifully painted and this sweet name "Sree Rama" is written on them in the hope that peace and plenty will always reign in such houses. Above all, Rama is believed to be the incarnation of Vishnu (The all-pervarding Deity). Even modern-day rationalists, reformers and revivalists who are not prepared to accept this theory of incarnation, believe that Rama was a great personage and that, in these degenerate days, when true hero-worship has become a thing of the past in this blessed land of ours, his memory deserves to be kept green and as such Sree Rama Jayanti—Rama's birth—has become almost a national festival both for orthodox and hetrodox people. Unless there is some extraordinary halo of greatness round this great personality, his name cannot wield such a great influence as this on the minds of peasants and princes alike even to

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the day. As long as there is one spark of patriotism left in us, and as long as we recognize Sanskrit as the mother of of all languages and as long as Hindi—the Lingua Franca of India—continues to be spoken and admired, the names of Sree Rama, Valmiki, and Tulsidas will ever remain engraved in letters of gold in our grateful hearts.

Man is a social being and even in these days of scientific advancement when steam and electricity are so very serviceable to him, his position is a quite dependant one and his everyday life is associated with the paid or unpaid services of his fellow-creatures. If we are to fight this battle of life successfully, it should be our first and foremost duty to know how we ought to conduct ourselves towards our relatives and friends, superiors and subordinates. Failure in realizing our responsibilities in that direction means an utter failure in life also. In the Ramayana both by sound precepts and noble examples we are taught how as sons we are to obey our parents, how as brothers we should love one another, how as friends we should help each other, how as servants we should serve our masters and how as rulers we should guide the destinies of our subjects. In this topsy-turvy world of ours, not unoften occasions arise when even the bravest and the wisest are baffled in their attempts to chalk out the right path for themselves and at such a critical juncture, the illustrious example of Rama should inspire them with zeal and enthusiasm—how as an obedient son he behaved towards Dasharatha his father; how as a diligent disciple he obeyed Viswamitra and Vashistha his preceptors; how as a loving brother he treated Lakshuman and Bharta, his step-brothers; how as a chaste husband he loved Seeta, his wife; how as a true friend he helped in times of need Soogriva and Jatayoo his friends; how as a kind master he treated Hanuman, his faithful servant, aud above all how as a benevolent king he ruled his subjects, are facts too-well-known to need any special mention here.

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'In all ages and climes, education has provoked the best efforts of man and in the dreadful field of pedagogy the best and the most gifted intellects have worked'. Lord Macaulay laid the foundation of modern day university education but Lord Curzon found the superstructure weak and defective. The Universities Commission was appointed and the Indian Universities Act was passed. Again, to provide for a better system of education, the 'National Cnuncil' of education was established and several 'national' schools and calleges were founded. A novel experiment was however, launched by some enterprising Arya Samajists at Kangri near Haridwar. To explain this Gurukul system of education to the readers of the Vedic Magazine seems superfluous and unnecessory. Under the circumstances, it seems desirable to see what system of education was in vogue in the days of Ramchandra. Vishwamitra, the Governor of one of the Gurukulas in Ayodhya, approaches His Majesty Dasharatha with a request to send his sons to undergo training at his Seminary. The old father does experience the pangs of separation from his beloved son—born almost in the evening of his life—but the parental affection does not prevent him from realiziug the necessity of higher education for him who was one day to become the sovereign lord of the people. Young Rama accompanies Vishwamitra, resides in his Ashrama as a Brahmcharee for years together, sits at the feet of that holy ascetic and receives education. This Rama, the idol of the hearts of millions of men in India to-day, was the brightest product of that system of Gurukul education which aims at the harmonious development of mind, body and soul.

Again, Rama, an ideal Brahmchari, returns from the Gurukul and marries Seeta in 'Swayamvara'. When he bends the Shivadhanushya, the superiority of his physical strength is established and when Vishwamitra enumerates

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the qualities of his head and heart to Janaka,his moral greatness also is proved. This Seeta-Swayamvara ought to be an object lesson to orthodox Indians who defend early marriages. Under the existing conditions, gentle reader, can we boast of sincere devotion and true loyalty to Rama? But these are unfortunate times. Those people who have genuine feelings of love and loyalty are sometimes suspected and stigmatised as "malcontents". Even gods and goddesses seem to attach greater importance to the devotion of their votaries.

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Principles of Government.

The Ninth Great Principle of Evolutionary Universal Divine Government is that of Discipline and Control. The World affords a vast field with unlimited resources for the proper discipline and control of conscious individuals (jeevas souls). If we look about us carefully we shall not be in want of illustrations of this Principle in Nature; nay, rather, we shall meet with them at every step As we shall presently see, the Veda tells us that Pain, Suffering Misery and all manner of Evil which visit creatures in the ordinary course of life as the outcome of breaking Nature's Divine Laws are mainly educative and disciplinary as well as punitive and preventive. The existence of Pain Misery and Evil is a profound mystery to many and a hard knotty puzzle to others. It has wrecked many a Creed and is playing havoc with other Faiths in which it has been personified as Satan (a dependent Evil Principle—the creature of God) or as Angra Mainyu (Ahriman —the Evil Principle independent of and opposed to the Good Principle, God) or as Maya (the illusive Nature or Aspect of God.) It has given the World most of its best known Sceptics, Naturalists, Atheists, Agnostics, Illuists and Nihilists of all ages. Lastly, there are persons who not knowing the right Vedic Theory are driven to ascribe to Godhead the authorship of Evil and Misery. But the plain simple fact, as the Veda tells us, is this that a World of Laws and Principles, governmental and disciplinary, can sufficiently account for the existence of Evil. For the Veda gives us, as noticed already, a Perfect Theory of Things in which Law Order and Discipline remove all apparent conflict between Fact and Philosophy, Science and Religion, and Reason and Faith; thus establishing harmony

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where there was hopeless chaos. In the Veda it is laid down that the Supreme Being sustains and governs the Universe according to eternal immutable Laws. Those that break these Divine Laws of Nature will have to suffer the evil consequence of their own evil actions. Thus Suffering Misery and Evil are not, as some unvedic Creeds tell us, the work of God, but are due solely to the misdeeds of conscious individuals (souls). It is therefore truly educative, disciplinary, and chastening. Our world is a world of Laws and Discipline, Order and Harmony, presided over and governed by the Supreme Being. Hence Suffering and Evil have its being and place in Nature not as the creation and work of God but as the result of individual action in the wrong direction or along defective lines.

IX. इन्द्र रुद्र मन्यु यम all representing the Principle of Discipline and Control.

Accordingly, we have in the Veda such names of God, beautiful suggestive epithets of the Supreme Ruler, Indra Rudra Manyu Yama &c. as seem to be intended to convey to our minds this Universal Principle of Discipline and Control as it obtains in the Divine Rule over Nature. For we have in Veda

विजानी ह्यार्यान्ये च दस्यवो बर्हिष्मते रन्धयाशासदव्रतात् ॥
ऋ० १।५१।८॥

"Lord, Thou ever cherishest humanity—whether the Aryrs,—the noble—minded benevolent virtuous people who walk in the holy light of Thy Laws (Dharma)—or the Dasyus,—those cruel, narrowminded, malevolent, wicked persons who are always bent upon mischief, oppression, and destruction,—Yea, Thou cherishest all by subjecting the undutiful and the lawless to thy Discipline and Control in Nature." Rig Veda 1, 51, 8.

अनुव्रताय रन्धयन्नपव्रतानाभूभिरिन्द्रःश्रथयन्ननाभुवः ॥
ऋ० १।५१।९॥

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"Lord, in order to make men obey Thy Laws and Commandments, in order to make them walk along the straight path of thy Divine Dharma, and in order to develop men's faculties fully and harmoniously by making them give up their defects, follies, and evil promptings, Thou subjectest the undutiful, lawless, vicious, persons of defective growth, of perverse nature, and of vicious tendencies to the Discipline of the World under thy watchful care and Control." Rigveda 1, 51, 9.

अपव्रजामिन्द्राशिक्षन्नपव्रजम्....रन्धया कञ्चिदव्रतं हृणायन्तं चिदव्रतम् ॥ १ । १३२ । ४ ॥

"Most Glorious Lord,—Thou bringest back to the company of the noble and righteous, the holy and the just, all those perverse and crooked-natured people that stray away from it as well as all those that either neglect or forsake their duties owing to delusive notions, evil promptings, sensual pursuits, and pleasures—yea, Thou bringest back all such to the right straight path and fold by subjecting them to the Discipline of the world under Thy care, control, and guidance." Rig 1, 132, 4,

शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पते । ऋ० १ । १३१ । ४ ॥

"Almighty Lord, Conserver of Power, and Source of Strengh, Thou punishest that mortal who does not do his duty according to thy Laws, Principles, and Commandments (Dharma)" Rig Veda I, 131, 4.

वयःसुपर्णा उपसेदुरिन्द्रं प्रियमेधा ऋषयो नाधमानाः । अपध्वान्त मूर्णुहि पूर्धि चक्षुर्मुमुग्ध्यस्मान्निधयेव बद्धान् । ऋ० १० । ७३ । ११॥

"Active energetic virtuous sages who love holy wisdom and are devoted to it, approach the Lord prayerful beseeching Him thus: 'Lord, dispel all manner of darkness mental and spiritual as well as all manner of evil, sin, and

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wickedness, fulfil the purpose of our eyes (mental eyes, reason), fullfil our vision and enlighten us.—and thus, O Lord, deliver us from the multitudes of snares that entangle us as it were on all sides—snares of illusion, folly, vanity, sensuality, superstition, unholy ambition, selfishness, greed, thirst of power, pleasure, pelf, &c." Rig 10, 73, 11.

वीरान्मा नो रुद्र भामिनो वधीर्हविष्मन्तः सदमित्त्वाहवामहे ॥
ऋ० १ । ११४ । ८ ॥

"Lord, may we ever mantully and bravely do our duty with all our heart according to Thy Divine Dharma so that we may not deserve just punishment, death, &c" Rig. 1, 114, 8.

मानो वधी रुद्र मा परा दा मा ते भूम प्रसितौ हीडितस्य ॥
ऋ० ७ । ४६ । ४ ॥

"May we not, Lord, deserve death, bondage, enslavement &c. or any other evil by going against, neglecting, forsaking, or disobeying Thy Laws, Principles, or Commandments (Dharma) Rig. 7, 46, 4.

त्वं हि मन्यो अभिभूत्योजाः स्वयम्भूर्भामो अभिमातिषाहः। अमित्रहा वृत्रहा दस्युहा च ॥ ऋ० १० । ८३ । ४, ३ ॥

"Lord, Eternal, self-existent, of Supreme Power Majesty and Glory, Thou puttest down all disobedience and opposition against thy Ordinances and Laws by punishing the wicked cruel oppressors, enemies and destroyers who spread ruin and devastation &c." Rig. 10, 83, 4, 3.

श्रमस्यदायं विभजन्त्येभ्यो यदायमो भवति हर्म्ये हितः ॥
ऋ० १० । ११४ । १० ॥

"When the principle of discipline and justice becomes rightly understood and firmly established in the heart of man then and then only the principle of division

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of labour as well as the principle of retributive justice ca work together harmoniously among mankind for the goo of all." Rig. 10, 114, 10.

Closely connected with the Ninth is the Tenth grea Principle of Evolutionary Universal Divine Governmen It is the Great Principle of Benevolence and Benignit which underlies all the other Principles. Processes, a Workings of Nature. It is that upon which the enti structure and constitution of the Universe rests and mov and thrives. Some of us may, with our limited visio doubt and deny it—others in their wisdom, may ende vour to seek and rejoice to find a few "reasons" whi they think, tell against it—but, after all, our very bei is the perpetual illustration of, and affords the most c vincing arguments for, this grand basic principle of E lutionary Divine Rule over Nature.

The existence of the World, its orderly regular a rhythmical movements, workings, and processes; its unifo laws, its beautiful organisms and systems with their l monious progress and development, all this is a stand proof of this fundamental Principle of Benignity- Ev thing in Nature reflects it from the tiny invisible atoms the vast mighty globes of glowing matter. All the thi in the Universe are spread out for the benefit and good conscious individuals; and if suffering and evil also fall to lot of creatures it is, as we have already pointed out, t themselves that are to blame and none else. The tende of the World is towards good.

X. शिव–शम्भु–शङ्कर Representing the Principle of Benevolence and Benignity.

Hence in the Veda such beautiful suggestive epit of the Supreme Being as *Siva Sa Sankara* occur which represent great Principle of Benevolence Benignity that characterises Di Rule over Nature. There are quite a number of ma in the Veda which tell us that all the various Evolutio

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Principles and processes obtaining in the World tend to the good of conscious individuals. Much, however, depends upon individual exertion; so that the full measure of happiness and weal can be secured only when individuals conform in a body to the laws and principles of Nature fully and freely.

शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुरुक्रमः ॥ ऋ० १ । ९० । ९ ॥

"May we so act as to have all the Evolutionary Principles and Processes directed by the All-pervading, Almighty, All-knowing, Just, and Benign Supreme Ruler towards our weal, good, and happiness to the fullest extent" Rig Veda 1, 90, 9.

A similar idea is expressed in the following Mantra:—

स्वस्ति मित्रा वरुणा स्वस्ति पथ्ये रेवति । स्वस्ति न इन्द्रश्चाग्निश्च स्वस्ति नो अदिते कृधि ॥ ऋ० ५ । ५१ । १४ ॥

"May we be hale and happy, may we be blessed, may we secure lasting weal by conforming our actions to the great universal principles and processes of Natural Selection, Reciprocation, Discipline, Economy, Adaptation &c.—may the rich regions of the heaven and earth conduce to our well-being." Rig 5. 51, 14.

शिवस्त्वष्टरिहा गहि विभुः पोष उतत्मना । यज्ञे यज्ञे न उदव ॥ ऋ० ५ । ५ । ९ ॥

"Benign Lord, All-pervading, All-nourishing Evolver of the Universe, be gracious to us and lifting us onward protect us in all our undertakings for the benefit of all." Rig Veda 5, 5, 7.

आरे अस्मदमतिमारे अहं आरे विश्वां दुर्मतिं यन्निपासि । दोषा शिवःसहसः सूनो अग्ने यं देव आचित्सचसे स्वस्ति ॥ ऋ० ४ । ११ । ६ ॥

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"Most Benign Almighty Lord, Spring and Sourc of all Power Energy and Strength, bless us with blis lasting weal and enduring happiness after driving awa from us all manner of Evil: e.g poverty, indigence, weak ness, folly, ignorance, disaffection; hatred, ill will, wickedness sin and all sorts of defects, shortcomings and disabilities." Rig. 4, 11, 6.

नमः शम्भवाय च मयोभवाय च नमः शङ्कराय च मयस्कराय च नमः शिवाय च शिवतराय च ॥ यजुः १६ । ४१ ॥

"We worship and adore the Most Benign Lord, th Most Benevolent, the Most Beneficent, the Most Gracious the Most kind Good Merciful Lord—He in whom Good ness finds its utmost expression and scope and limit Yaju 16, 41.

मीढुष्टम शिवतम शिवस्नः सुमना भव । यजुः १६ । ५१

"Most Beneficent Benign Lord—be good and gracio to us." Yaju 16, 51.

या ते रुद्र शिवा तनूः शिवा विश्वाहा भेषजी । शिवा रुतस्य भेष तया नो मृड जीवसे ॥ यजुः १६, ४९ ॥

"Lengthen our days, bless our life, and fulfil the p pose of our being, Lord, with thine usual salutary graci all-healing wholesome blessings—blessings which are spr out everywhere throughout the universe and which like the healing-balsam in case of all manner of wretch ness, misery, and evil, pain, suffering, and grief." Yaju 16,

These Mantras declare that the World rests m and thrives, because it is based on the Principle of Be nity. And the last Mantra especially points to the that the nature of Divine Control and Discipline is the healing-balm, always wholesome, chastening, purify elevating, thus showing that the Ninth Principle is

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mately connected with the Tenth. This opens up a question of the highest interest and greatest importance—a question which has greatly agitated many an intellect of eminence in all ages—the almost "impossible problem of reconciling infinite benevolence and justice with infinite power." As the subject is of perennial interest, and as this is not the place for anything like a full discussion of it, we reserve it for a later consideration. We have already hinted more than once that a knowledge of the Perfect theory of things revealed in the Veda is the only means of solving that difficult problem.

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Indian Problems.

I

इमां धियं शिक्षमाणस्य देव क्रतुं दक्षं वरुण संशिशाधि ।
ययाति विश्वादुरिता तरेम सुतर्माणमधिनावं रुहेम ऋ० ८।४२।३

While we are striving our utmost to secure the highest wisdom, O Supreme Lord, sharpen our intellect; rouse our interest, kindle our spirit, inspire our thoughts, enliven our hearts, promote our activity and skill, and increase our vigour so that we may thereby be enabled to understand and obey Thy Laws and thus embark upon such an efficient barge as will carry us safely over all our constitutional disabilities and evils ". Rig Veda VIII, 42, 3.

India being a vast country, almost a continent by itself, peopled by various races speaking different tongues professing diverse faiths, and following various traditions and customs often of a conflicting and heterogenous nature Indian Problems are naturally beset with great difficulties and complications of which few people outside India can have any adequate idea, as no other single country on the globe presents even one-tenth of similarly involved conditions. Add to this our general ignorance, inertness and listless indifference, the root cause of all our follies frailties, and sufferings. Hence too much of care and caution or prudence, intelligence, and wisdom cannot be bestowed upon or devoted to the Problems concerning India The future of India depends much on the way in which the present generation approaches these problems and attempts to solve some of them at least. And the good and well being of India absolutely requires not only just, impartial sober and unbiassed discussion upon them, but also steady earnest efforts and devoted and self-less work done quietly

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peacefully. It is the most sacred of all tasks we are called upon to perform, and if we prove equal to the great occasion before us, India will live long, happy and prosperous. But if we find ourselves unable to cope with them, let us take care at least not to make matters worse or more involved for the next generation. Another point which we should never forget is to preserve and maintain the good name and noble individuality of India: her great and glorious ancient Clvilization, Religion, Ideals, Wisdom and Language. In fact to preserve whatever is of perennial interest and enduring value in her glorious past, must be the greatest care of every well-wisher of not only India but of mankind at large. Utmost caution and sturdy common sense should chatacterise the sayings and doings of the present generation; and, above all the triple principle of self-respecf, self-help and self-lessness ought to dominate all our efforts towards Self-Preservation and Progress. Nothing short of this will bear us over the enormous difficulties at present confronting us from all directions.

Of the many problems that press upon our attention for early solution the most important resolve themselves into the Racial, Linguistic, Educational, Social and Religious Problems. We shall take these one by one.

THE RACE PROBLEM.

This is the most insidious of all. It is the cause of innumerable feuds often bitter and deep-rooted. Its cruel yoke is borne by all, all are under its sinister influence—whether Hindus or Moslems. All sail in the same leaky boat: prejudice, pride, and folly blind us to the common danger. No permanent good can be achived unless this inveterate evil is speedily eradicated. How can this be done? There are persons who think that it cannot be done away with. They point to the fact that it is not pe-

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culiar to India, but that it is one of the world problems, that it is as old as man, and that it has never yet been absent from our globe. There are others who maintain that it is a " necessary " evil or rather " one of those providential designs " for stimulating man to activity without which he cannot advance. Here, however, we cannot enter into the philosophy of the matter for we have promised to look at everything as it is from the practical point of view of common sense. That the Race Problem stands in our way, none will have the hardihood to deny. Not only is the Hindu torn asunder and estranged from his co-religionist but the Moslem too does not fare much better so far as this Race-bias is concerned. The jealousy and pride of race dominates the head and heart of most Indians.

Of course the Hindu may be and often is the worst sinner in this respect: his jealousy and pride of caste has made him the worst enemy of his own religion, he has yet to learn the truth contained in the proverb "Charity begins at home ". He does not love his co-religionist owing to this false pride of race and caste. The high and noble principle of Self-Preservation, he has entirely forgotten. His folly is greatest in this respect: it has made him his own enemy. Every one in India knows how the caste-ridden Hindu despises another Hindu—does not even touch him. Can false pride and folly go further than this !

As a set off against this evil, some advocate inter-racial marriage connection as the best means of eradicating it. It may do good in many cases, but in our opinion the entire Hindu Community must be made to feel the danger that is already threatening to destroy it. This work can be taken up by the different "Caste Conferences" and the Heads and Leaders of the several Sects who should explain to their followers the nature and extent of this evil and exhort them to give up narrow caste-prejudices and

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false notions which are inconsistant with and antagonistic to the best Shastric Principles. The various Reform-Societies should also take up this blessed work of active *prachar*. A fourth means would be Education on liberal altruistic principles and along rational, moral and unsectarian lines. Similar considerations apply to the Moslem Community which, however, suffers less from this evil than the Hindus among whom it exists in the worst form.

In order to weaken, soften, and obliterate racial pride and jealousy every effort should be made and every means tried. Religious sentiment, moral persuasion, altruistic feeling, educative means, and the principle of Self-Preservation should all be laid under contribution duly and freely. When we are agreed that caste prejudices, racial pride, and artificial false notions, do us no good but harm and weaken our position day by day what is it that keeps us from manfully fighting them ?

THE LANGUAGE-PROBLEM

This is three-fold. It embraces the sub-problems of (a) The Uniform Script, (b) Elevation of Vernaculars, and (c) The Lingua Franca" of India. As regards the first of these three viz., establishing a Uniform Script for India, it is a wonder why it has not yet been settled, as it is the least involved. The best claimant for that position is the Deva Nagari Script which has given us almost all the other Alphabets now in use in India. Not only is it in use at present over large areas in the Western Presidency, Central Provinces, the Berars, the Nizam's Dominions, the United Provinces, Behar, and Rajpootana; but also what are called the Dravidian Languages of the South have adopted it in a slightly modified form, not to mention the Aryan Languages of Bengal, Orissa and the Punjab which have also done the same. Thus already from Kash-

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mere to Travoncore and from Guzerat to Asam, the Deva Nagari Script is, practically, in use in one form or another. What is required is simply to discard the modified scripts in favour of the original and elegant Nagari Alphabet. If such a simple and least complicated problem has not yet been solved by the Indians, what hope is there for the introduction of other and more involved reforms! Even supposing that the Moslems of India can oppose this measure on religious grounds, what excuse is there for twenty one Crores of Aryans or Hindus, who practically use the Nagari Script and its modifications, that they have not yet given Nagari the place of honour it so richly deserves. Here again we have to blame the Hindu. He has no other enemy but himself. His enemy lurks within himself. He is the greatest suicide on the globe. If he resolves to use the Nagari Script, none can dare oppose him in a matter which concerns himself principally. How long can the Hindu go on defying the Great Principle of Self-Preservation! Who else can help him, if he wants to destroy himself. With the best of means at his disposal, who but the suicidal Hindu will ruin himself. If he only makes up his mind to-day to give up his folly and welcome in its stead sturdy common sense, all difficulties, complications and oppositions will vanish before him; they are of his own making; they are the offspring of his ignorance and lack of wisdom. Only a few people in Bombay and Bengal have, so far as we are aware, lately roused themselves from the general stupor and are working for the cause of the Nagri Script; but what are the other people doing?

(b) The second sub-problem is that of elevating by all means possible each local provincial tongue that has a literature of its own worthy to be transmitted to posterity, *i.g* Hindi, Tamil etc. What blood is to the physical body, language is to society. Purify it, enrich it, and ennoble and elevate it, and you regenerate society. Neglect it and

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you poison a whole people. Raise it and you save an entire race. Upon it depends the life and death of peoples. It furnishes the most accurate test of the degree of progress a nation reaches. In it the whole history and life-work of a people can be read. So great is the value of our mother tongues to us. And yet what have the Indian peoples done for their several vernaculars? Why do the so-called educated people as soon as they pick up a few English words begin to neglect and forget their vernaculars so methodically and systematically and deligently that when they become fully "educated" they cannot even answer a single ordinary question in the language of their forefathers. How will other people respect us if we, without any compulsion or necessity, give up, of our own accord and pleasure, our own language? Such is our folly and lack of sturdy common sense that wherever we go— in the street, in the bazar, and in the temple—and whatever we do: in our walks, conversations, prayers or dreams; in our letters, speeches, and addresses; everywhere and every moment we do not find the vernaculars in use but the strange and unfamiliar accents of a foreign tongue. This latter is invading even our homes, thanks to our "educated" girls of the new slender-waisted pattern. Our babes are made to lisp in the mother-tongue of the European. This is the way we manifest our love and duty towards our languages. What a high and splendid record in this! Every one of us wants to be a great scholar of English. The glitter and glare of Western Civilization has blinded us to the permanent interests and lasting good of our people. We have no time, no desire, no interest, no energy left to look to the problems of enduring value and benefit to us. So much of our life is taken up with studying standard English authors that our vernaculars are becoming dead languages to us. If a few people have tried to elevate some of the languages of our country by means of original composition, translation, scientific lexicography &c.

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how few take advantage of their noble work and encourage it ? In our country, education is interpreted by some to mean ability to read English novels and imitate English men and women in their manners and habits. The idea of enriching and elevating our vernaculars and through them educating our masses as well as their womenfolk has never entered our brain presumably because that is the only way of raising our people *en masse* and benefiting them permanently, and because that is the only way a wise and sensible people would adopt to reach the populace. We do not want to be wise, we do not like anything of permanent value. Now that our womanfolk are also to be given the benefit of "Liberal English Edution" denationalization would soon be an accomplished fact. What need have we, then of our vernaculars; where would they be; who but the forest-dwellers would talk them? The consummation to be devoutly wished for would be reached when

English, English, everywhere;
Not a word of native tongue.

would reverberate through the Indian skies.

Had the Indian Peoples any the least common sense, they should have long before enriched their mother tongues with scientific and practical lore, and thus raised their position to that of first class modern tongues of Europe. This should have been their very first work because they would thus have *digested, assimilated, and made their own* what still is foreign to them *viz*, Practical Scientific Culture of the Modern World. Fifty years of peace we have enjoyed and had the first 15 or 20 years been devoted to this practical work of assimilating the Sciences and Arts of Europe we should not have remained a nation of "idle dreamers and idealistic enthusiasts". And what can be done in the matter, when the people of India want to satisfy their hunger with

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the finest phrases and sayings culled from the finest and greatest standard poets and novelists of England. It is not the fault of England, if India wants to rear a brood of pleaders, barristers, and platform orators that have forgotten their mother-tongues in committing to memory choice idioms from Chaucer and Shakespeare. India's first duty was to put forth efforts towards assimilating and making her own, practical knowledge of Arts and sciences in which she was lagging behind the rest of the world and in doing this she ought to have depended upon herself. Even now, as it is, there is no sign of any movement to take up this work of developing the vernaculars, and of rescuing them from the ignominious position they are at present thrown into. Depend upon it, reader, that as long as you allow them to be in that position, you cannot rise. Do you want to be whole, perfect? Make your language whole and perfect. That is the First Step, First Duty. Set about it at once, *now*. You will have to repent otherwise. But how can we perfect our language? By imparting all knowledge and education, practical as well as theoritical, in that language. Take the case of Bengal, said to be the most advanced Province in India. Let the Bengalees take a vow to day to make Bengalee a perfect language as soon as possible not by writing novels in it but by enriching it with all that practical knowledge in which it is deficient and which can raise it to the high position reached by, say English, so that the youths of Bengal can receive every kind of modern education in Bengalee. Let them study English merely as a second language giving Bengalee the high place of First language in every department of knowledge. Let them use their language for all purposes as far as possible. Five years are more than sufficient for accomplishing this task—but, remember, it will be the most glorious task inaugurating profound changes in the minds and lives of our country; also the most profound as well as the most enduring and

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far reaching. Let them do this in a perfectly calm, peaceful steady, earnest way and they will work wonders. It is no crime to set to work to develop our mother tongue—provided we do it in a wise, tactful and serious manner avoiding conflict with the authorities, who, we are sure, will aid us and help us and lead us on if we proceed in a right earnest spirit, and in a righteous and lawful manner. Let them perfectly rest assured that our Benign Government will never stand in the way of our developing our mother tongues and our resources so long as we act in a righteous way. Only we must proceed not in a spiteful, jealous, or rancorous spirit but in a perfectly loyal, friendly honest manner. Let our Bengalee friends not take to Boycott but to Swadeshi, and all will be right; none can and will thwart them or harm them. In their National collages, let Bangalee receive the place of honour and let English be studied only as far as it is necessary from a common sense point of wiew. For instance, cart-loads of English Text books are of no practical use to us Indians—at present the Indian Student is occupied wholly with unnecessary English Rhetoric, Prosody, Poetry &c. &c. Raja Ram Mohan Roy just picked up English in a practical way—he never spent his life in studying it. Let the Bengalee youth learn Bengalee first—let him use his mother tongue everywhere as much as possible and just pick up English like Ram Mohan Ray in later years only so far as is quite necessary. In translating Scienfic Literature &c. from English into Bengalee easy Sanskrit words should be employed and the vocabulary of that classical language of India should be feely used to enrich Bengalee with scientific terms &c. In this way we can have uniformity in place of variety throughout India and the next question of.

(c) THE "LINGUA FRANCA" OF INDIA.

can be easily and practically solved. For in our opinion

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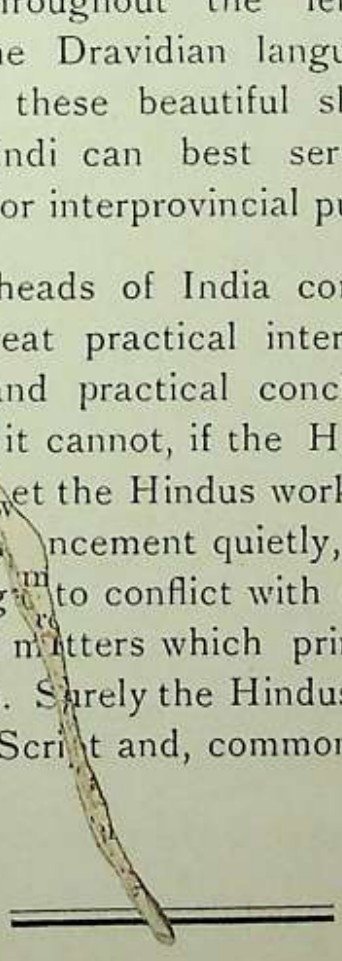
only easy Sanskritized Hindi can be given that place of honour—and there is no other claimant. Hindi with easy Sanskrit words can serve as the "Lingua Franca" of the whole of India from Assam to Sindh and from Kashmir to Travancore for just the same reason as we have given while dealing with the question of a Uniform Script for India. As it is, Hindi is understood so far down the Indian Peninsula as Mysore. Although in the South of India the Dravidian languages are spoken, these Dravidian Languages are full of common Sanskrit words. The structure and Grammar of these Languages are Dravidian, but the vocabulary is mainly drawn from Sanskrit. Take for instance such easy Sanskrit words as नल nala, जल jala, फल phala, बल bala, मल mala, दल dala, तल tala, खल khala, काल kala, कला kala, वेला vela, गति gati, जाति jati, मति mati, सत्य satya, मिथ्या mithya, विद्या vidya, विनय vinaya, नीति neeti, गीत geeta, &c. Thousands of such easy Sanskrit words are already in use throughout the length and breadth of India. Even the Dravidian languages of the South are enriched with these beautiful short easy Sanskrit words. Hence Hindi can best serve as the common language of India for interprovincial purposes.

Let the wise heads of India commune together on these matters of great practical interest and utility and arrive at a just and practical conclusion. If there be Moslem opposition it cannot, if the Hindus work together, affect the latter. Let the Hindus work for their own self-preservation and advancement quietly, peacefully, and calmly without coming to conflict with others. Others cannot oppose them in matters which principally and mainly concern themselves. Surely the Hindus can have Nagri and Hindi as Common Script and, common Language for India.



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SCIENCE AND RELIGION

Spirit and Matter are two different entities. Knowledge of matter developes observation and experiment, while knowledge of the spirit is evolved out of meditation and concentration. Knowledge of Matter represents Science and knowledge of the Spirit typifies Religion. The domain of spirit begins where the domain of matter ends. Science and Theology were at one time (or perhaps are even now) sworn enemies. Both fought dubious battles with the result that each claimed Victory while Victory disclaimed both. Theologions dubbed scientists as materialists, while scientists stigamtised Theologians as Visionaries. Now-a-days, on account of the advance of civilization, a lover of peace, war has become a thing of the past. As in matters social and political, so in religious controversies, *compromise* is the guiding principle. This attitude of compromise has produced a class of thinkers who attempt to reconcile *Science and Religion*. Glorious, indeed, would be the day, when this disastrous conflict would end in peace and science and religion, who are twin sisters, would embrace each other. Everywhere, peace would reign and the world would be happier. But compromises, instead of becoming forerunners of peace and bliss, create fresh difficulties in the path of progress.

Attempts to reconcile Science and Religion, are indeed praiseworthy, but attempts to reconcile science and superstition are dangerous. because, religion of to day, is a curious mechanical mixture of myth, superstition and ignorance. And, therefore, before attempting to proclaim and prove that Science and Religion are one, it is of paramount importance to separate the chaff from the corn.

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Scholars in the west have given 'scientific interpretations' of Biblical stories. The text of the Koran has been twisted and tortured to yield some '*scientific interpretation.*' Ridiculous stories in the Hindu Pooranas, which serve as mere signposts pointing to the vast abysses of darkness, have been subjected to rationalistic interpretations, and in fact, both in the East and the West, in the laudable attempt to reconcile Science and Religion as one, even rank superstition has passed for "*true knowledge or Science*". In India, the 'Theory of Symbols' falls under the same category. Any relic of past ignorance and bigotry is capable of possessing some 'inner and hidden meaning'! Necromancy, mysticism, magic, and witchcraft cannot be "*science*" in the strictest sense of the word. From the region of science, witches, miracle-mongers, superstition-worshippers have been banished. The cause of religion will never be furthered by such vain attempts at reconciliation. Superstition is not religion and superstitious religion can never be science.

"True science and true Religion" says Professor Huxley "are twin-sisters and the separation of either from the other is sure to prove the death of both. Science prospers in proportion as it is religious and religion flourishes in exact proportion to the scientific depth and firmness of its basis". (quoted by Herbert Spencer).

Science examines into the nature of effects, while Religion investigates into the nature of the ultimate cause. Science teaches the relation of man to the outside world surrounding him, while Religion shows the relation of man to that Universal Power which sustains that world. Science shows us the manner of self-preservation, and self-betterment while Religion inculcates upon us the principles of self-denial, self-sacrifice and self-abnegation.

Science gives us an insight into the grandeurs of creation, while Religion initiates us into the mysteries of death

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and life after death. Science endeavours to mitigate the evil effects of chill penury, dire destitution and dreadful decay, while religion fortifies us against the horrors of anguish and affliction and renders us capable of treating with supreme contempt and intense disdain, the worst enemey of man, Death.

In the west, where 'Natural Science' was maintaining an incessant struggle against Supernatural Revelation, the State and the Church combined to stem the tide of scientific progress. The Theory of Evolution, the Law of Conservatiou of Matter and the Law of Conservation of Energy gave a rude shock to the central dogmas and fundamental principles of Judaism and even of Christianity. Science successfully attempted to dethrone personal God and nobly endeavoured to destroy creation-myths, and these were theories in which same spiritualists of those times placed implicit faith and for which the people in general entertained feelings of unbounded love and sublime reverence. A superstructure of religion raised on sandy foundations of unscientific dogmas, is bound to experience sooner or later a disastrous down-fall. Advance of science and rationalism is always a source of constant danger to such religions and hence it is that theologians sometimes assumed an attitude of hostility towards scientists and rationalists.

In the East, however, the Vedic age tells quite a different story. The Vedas and the Upanishads pitch in immortal strains certain laws and propound certain theories which reveal to unprejudiced minds the fact that Science and Religion were there never sworn enemies but faithful friends bound to assist erring man in his onward march to that one goal which all of us endeavour to approach and to serve the noble cause to which many of us are wedded.

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The religion of the Aryans is based upon the Vedas which are four in number. *viz.* The Rig, The Yajur, The Sama and the Atharva. Followers of the Vedic Religion believe that these Vedas do contain *germs of every branch of knowledge.* To corroborate this statement, attempts will be made in the present article, short as it is, to throw some light upon *two important scientific theories* :—

(1) The Theory of Evolution

(2) The Law of Conservation of Matter, from the Vedic point of view.

But before doing so, it is essential to quote certain passages from the works of western scientists and philosophers which fortunately (or unfortunately) serve the purpose of a key to unlock the hidden treasures of the East and without which no exposition is considered worthy of note, as the Vedas are considered by some to be the hymns of the simple shepherds and the babblings of an infant human race sunk in primeval ignorance and barbarity.

" Evolution is an integration of matter and concommitant dissipation of motion ; during which matter passes from an indefinite, incoherent homogeneity to a definite, coherent hetrogeneity and during which the retained motion ungergoes a parallel transformation " (Herbert Spencer as quoted by Armstrong in his book called " *Agnosticism*) *Explanation* : " Evolution is an integration of matter..... motion." ' Matter of which this universe is composed was originally diffused entirely through space, neither denser nor thinner is one part than another. It is conceived that then this matter was disturbed in such a way that at certain areas it became thicker than elsewhere that then within each area itself it thickened and thickened unevenly, that then in each of these smaller areas within

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the larger areas, it thickened and thickened unevenly again and again so that space which had once been occupied by an even fluind everywhere alike, was now tenanted by myriads of myriads of what were practically seperate and undivided masses, large or small, each one of which whether the sun or the grain of sand constitutes a separate object with its parts bound together into one and distinct from all other matter round it. The growth of this individual is called "*Integration of matter*." Because all the matter contained in it has become an integer or a unit separate from all other units in the world. But while the particles of this unit are becoming fixed together, they are at the same time deprived of much of the movement which belonged to them in their primitive state. They no longer move freely through space. We know that even in the most solid of things, they still vibrate with wonderful and ceaseless motion, which motion, is confined to infinitesimal limits. There is then a considerable loss of motion. "*Evolution then is an integration of matter .....motion.*"

(2) If a part of a cloud of star-dust concentrates into a star, it ceases to be a part of an indefinite mass and becomes a definite mass, thus passing from indefinite to definite.

(3) *Incoherent to coherent* : Coherent means holding together. Incoherence is the want of mutual relations between the thoughts expressed. The bulb of a plant develops into a stem, leaves and flowers.

(4) *Homogeneity to heterogeneity* : *i.e.* from sameness to difference. To make a boot is to bring together a mass of leather, iron, strings &c. together.

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Evolution starts from sameness to otherness. (Armstrong :—"Agnosticism").

Thus we see that this theory proves the great truth that complexity comes out of simplicity, hetrogeneity out of uniformity, but all these changes are gradual and slow and not easily perceptible. The illustration given by Herbert Spencer is a common one. A straight line can be formed by the motion of a point, a circle can be drawn by a particular motion of a straight line and a sphere can be formed from the motion of a circle. Thus though a sphere and a point are dissimilar, the former can ultimately be made to generate by successive changes in the latter. Thus we see *that definite forms are produced by the motion of a point guided by knowledge.* Ultimately we find that (i) point (ii) Motion (iii) knowledge are essential for the formation of figures. Similarly, in the universe, * "*prakritti*" may be taken as equivalent to this "*point.*"

The energy manifested by matter may be represented as "motion" as heat, light, electricity &c. The Regulator and the Originator of all these motions in particular directions corresponds to * Intelligence. Hence this Intelligence is known as "सर्व नियन्ता" *Regulator of all.*

Allotropism gives us an example to support the theory that some of the so-called elements have come out of *one element.* A brilliant crystalline diamond and a black piece of charcoal are known to be essentially the same. Yellow phosphorus and Red phosphorus, Oxygen and Ozone fall under the same category. We may, therefore, safely conclude that the substances now known as "elements" may be taken to be 'the allotropic modifications of "*ether.*" "The latent heat of ether manifested itself when it condensed into a gaseous state. The amount of

* Matter. † Paramatma.

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heat generated by this condensation together with the heat produced by atomic union, must have been enormous. This intense heat raised the elements to a state of gaseous incandescence." These incandescent vapours are known as "*Nœbulæ*." Further, it is believed that the earth once formed a part of the sun, and when it first separated from that mass, it was in an intensely heated state and that the primary source of the earth is "heat." The nebular state also was maintained on account of heat, and heat alone is responsible for the formation of many heavenly bodies. It is time for us to pause and ponder over what the Upanishads and the Vedas have to say.

तस्माद्वा एतस्मादात्मन आकाशःसंभूतः ।
आकाशाद्वायुः । वायोरग्निः ।
अग्नेरापः । अद्भ्यः पृथिवी ।
पृथिव्याओषधयः । ओषधीभ्योऽन्नम् ।
अन्नाद्रेतः । रेतसः पुरुषः ॥ &c.

Taitareya Upanishad
Brahmananda Valli I.

"Out of Prakritti,—material cause of the world—

(1) Akash became manifest.

Then was evolved

(2) "Vayu, gaseous or vaporous condition of matter. Out of 'Vayu' proceeded "*Agni*" or

(3) Matter which gives out heat, light and electricity.

Out of Agni proceeded liquids and out of liquids came solids such as earth; out of solids issued forth vegetables which yielded food. Food produced the reproductive element which is the cause of physical body (Sat. Prakash. Trans. by Dr. Chiranjiva Bharadwaja P. 294.)

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For a detailed study of "cosmogony" a careful study of the VIII chapter of Satyarth Prakash is essential and this work has been translated by Dr. Chiranjiva Bharadwaja F. R. C. S. L. R. C. P, & S. &c.

On the Law of Conservation of Matter, Sree Krishna, the great philosopher-statesman who rendered yeoman's service to the national cause and the Vedic Dharma at a very critical moment in the history of Arya Varta makes this bold pronouncement

नासतो विद्यते भावो नाऽभावो विद्यते सतः ।

(Bhag. Gita. Ch. II S. 16.)

"Nothing can ever become something, nor can something ever become nothing." In other words he meant that "*matter is indestructible*"

In one of the issues of the Vedic Magazine (Vol. III No. 1.) "Historicus" has proved beyond the shadow of a doubt that some of the theories of modern astronomy were formulated by our Rishis long before European nations claimed to be civilized. The conclusions arrived at by the able writer are

(1) That Aryabhatt recognised the Universal force of gravity long before Newton.

(2) That in the Vishnoo Poorana, attraction of the moon is mentioned as a cause of the tides.

(3) That the discovery of the solar spots was made mention of in the Vrihatta Sanhita and some Poornas

(4) That the discovery that the earth's orbit is elliptical, the earth's axis is inclined at a certain angle to the line joining the centres of the sun

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and the earth, is attributed to our ancient Rishis by Professor Colebrook.

(5) And that some of the heavenly bodies other than the earth are inhabitated was known to our sages.

"Historicus" is not a visionary and he has strongly supported his contention by apt quotations from various works, the authenticity of which none dare question.

Thus we see that the Vedas and other Sat-Shastras do contain *germs of every branch of Science* and the followers of the Vedic Religion justly claim that they are followers of a scientific Religion. To them, the advance of science is the advance of their Religion. With them Religion and Science are one. For them, the study of the Vedas is of paramount importance, because that study enables them to realize the necessity of the maintenance of the purity of mind, and makes them entertain ardent devotion to God, 'culminating in divine illumination,' when the human soul shall plunge itself in the flood of divine light and recognise the omnipresence and omnipotence of the Sustainer and Supporter of this Universe.

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Notes on Ancient India.

Despotism or Constitutional Monarchy ?

There was a time when it was a general belief among Europeans that the East never knew any type of Government except Despotism. But recent researches in the ancient history of India as well as some other countries have shown the belief to be wholly unfounded. Historical facts are forthcoming to prove that ancient monarchs of India were not despots, but there were unwritten laws by which they had to abide, and there were ways of forcing public opinion upon them which they dared not ignore. Passages from ancient books have been collected and are being collected, which show clearly that the ruler's will was checked in twenty ways. Some historians have gone so far as to say that even traces of Republican Government were not wanting in ancient India. Several Republics flourished in the Budhistic time. Even the most prejudiced historians have been compelled to modify their notions about the ancient system of Government. But old notions die hard. Even now some ignorant writers and speakers repeat it when they are going to compare modes of Government prevailing in the East and the West. The last victim of such ignorance is no other than Mr. Balfour, who some days ago made a sweeping remark about the modes of Government obtaining in Oriental countries in the past. Referring to Egypt he said, "It is not the question of superiority or inferiority but of *historic fact*, that Egypt and *other Oriental countries had never shown a trace of capacity for self-government.*" (The italics are mine.) I have nothing to do with the political

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aspect of this question. It is for the .ıation to decide whether it means to go against its traditions and exercise "absolute Government" or even to acknowledge that it has governed eastern countries absolutely and has not availed itself of every opportunity to broaden the base of law and order. It is for logicians to answer whether it is logical to suppose a country unfit for self-government in the present, because it had not shown a "capacity for Self-government" in the past. It is for the Japanese to ask whether the ex-Premier meant to include Japan in the list of "oriental countries" or not, or whether he insinuated that even Japan had not shown a capacity for Self-government. As I have already said, I have nothing to do with the political aspect of this question. But I wish to protest againt this false statement for the sake of historical accuracy. It is not a "historic fact" that no oriental country "had even shown a trace of capacity for Self-government." It is to show utter ignorance of recent researches which have been made at least in ancient history of India, to say that oriental countries had always been ruled by the sole will of rulers. It can be shown by several qoutations from the Brahmans, Manu and other authorities that the will of rulers was checked by public opinion, even more effectively than that of some constitutional monarchs of the present day. Putting aside those passages for some other time, I reproduce below a passage from the Shantiparva of the Mahabharata which clearly shows the current conception of Government even at that somewhat fallen time, and the way in which the arbitrary will of the ruler was checked.

Yudhishtara asks Bhishma as to how a king ought to rule his subjects that "he may acquire just popularity

(1) युधिष्ठिर उवाच—कथंस्विदिह राजेन्द्र पालयन् पार्थिवः प्रजाः
प्रीतिं धर्मविशेषं च कीर्तिमाप्नोति शाश्वतीम् ।
शां० प०, ८५ अध्या०, श्लोक १ ॥

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and eternal fame." (1) In answer to it Bhishma says that it is only possible if, "a king rules his subjects devotedly and justly." (2) Being told by Yudhishtara that the virtues which are necessary for a ruler are impossible to be found in one man, (3) Bhishma goes on to tell him as to how that deficiency should be made up for. He says that a king should have thirty-seven counsellors (अमात्य) chosen from different Varnas. Four Brahmans, eight Khatriyas, twentyone Vaishyaas, three Sudras, and one Suta should constitute an assembly of counsellors which should be consulted by the king. Here is a translation of the full passage. "Yes, you are wise O Yudhishtara! It is what you say. The person is very rare who is endued with all those good qualities (which are necessary for a ruler.).....But I will tell you what sorts of counsellors (अमात्य = अमा + त्य, अमा सह वर्तन्त इति, राज्ये सहकारिणो भवन्तीति, who co-operate in the Government.) you shoud appoint—(1) four Brahmanas *well read in the Vedas*, endued with a sense of dignity, Sanatak (graduates) and of pure conduct; and eight Kshatiyas, valiant and capable of wielding weapons; and twenty one Vaisyas, *all of whom should be rich*; and three Shudras, all of whom should be *humble and devoted*

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(2) भीष्म उवाच—व्यवहारेण शुद्धेन प्रजापालनतत्परः।
प्राप्य धर्मं च कीर्तिञ्च लोकावाप्नोत्युभौ शुचिः॥
Ibid २ श्लो०॥

(3) ये चैव पूर्वकथिता गुणास्ते [illegible]पं प्रति।
नैकस्मिन् पुरुषे ह्येते विद्यन्त[illegible]ति मे मतिः॥
Ibid १४ श्लो०॥

(1) Here note the motive of Yudhishtara's question and the drift of Bhishma's answer. The question has been put because Yudhishtara thinks that the rule of one man can not be wholly just, and Bhishma tells him the way in which the ideal of a king *viz.* just rule can be attained.

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to the duties[1] (assigned to their Varna) and Suta,[2] who should be fifty years old, possessing a knowledge of historical traditions (पुराण), Vedas, laws and customs (स्मृति), of dignified character, free from envy, humble, impartial, apt in the art of debate, free from covetousness, and from the seven terrible vices (Vyasnas)"[3]

Such should be the assembly of 37 counsellors, which (according to Bhishma) is to be consulted by the king, and which looked at from the Indian point of view is fully representative. Besides this, there was a cabinet of eight ministers (मन्त्रिन) with which the king discussed every im-

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(1) Mark the words which have been italicised. Different qualities have been assigned to different Varnas, to enable them to enter the assembly of consellors, unlike the practice of European legislatures which have but one test, and that is money. In ancient times wealth enabled only Vaishyas to become consellers.

(2) The Suta is generally represented in Sanskrit literature as a sort of private secretary to the king.

(3) भीष्म उवाच—

एवमेतन्महाप्राज्ञ ! यथा वदसि बुद्धिमान् ।
दुर्लभः पुरुषः कश्चिदेभिर्युक्तो गुणैः शुभैः ॥
किन्तु संक्षेपतः शीलं प्रयत्नेनेह दुर्लभम् ।
वक्ष्यामि तु यथाऽमात्यान् यादृशांश्च करिष्यसि ॥
चतुरो ब्राह्मणान् वैद्यान्, प्रगल्भान् स्नातकान् शुचीन् ।
क्षत्रियांश्च तथा चाष्टौ बलिनः शस्त्रपाणिनः ॥
वैश्यानिवृत्तेन सम्पन्नानेकविंशतिसंख्यया ।
त्रींश्च शूद्रान् विनीतांश्च शुचीन् धर्मणि पूर्वके ॥
अष्टाभिश्च गुणैर्युक्तं सूतं पौराणिकं तथा ।
पञ्चाशद्वर्षवयसं प्रगल्भमनसूयकम् ॥
श्रुतिस्मृतिसमायुक्तं विनीतं सुप्रदर्शिनम् ।
कार्य्ये विवदमानानां सक्तमर्थेष्वलोलुपम् ।
वर्जितञ्चैव व्यसनैः सुघोरैः सप्तभिर्भृशम् ॥
शां० प०, ८५ अध्या०, ६—११ श्लो० ॥

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portant point.[1] Of course, we are not told as to how these counsellors and ministers are to be chosen, but that is beside the point. The point is whether a rule, which is checked by an assembly of counsellors and a cabinet of ministers can be called "absolute" or not. And whatever might have been the way of choosing ministers, it is clear that the king could not ignore public opinion in appointing them, because we are told that the king should appoint that person to be his minister "who carries the honest confidence of the people."[2] And further that that man is not worthy of being a minister of the king "who does not respect the opinion of citizens.[3]

This is not all. There was another check, which looked at from the point of view of the ancients, was the greatest. After consulting his ministers and taking the advice of his counsellors, the king (we are told) ought to go to his Guru, who should be a Brahman, knowing "Dharma, Artha and Kama," ask his opinion, and after arriving at a decision as the result of that conference, he should carry it into practice without hesitation.[4]

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(1) अष्टानां मन्त्रिणां मध्ये मन्त्रं राजोपचारयेत् ।
शां० प० ८६ अध्या०, ११ श्लो० ॥

(2) पौरजानपदा यस्मिन् विश्वासं धर्मतो गताः ।
शां० प० ८३ अध्या०, ४६ श्लो० ॥

(3) यो.....न पौरा बहु मन्यते ।
असुहृत्तादृशो ज्ञेयो न मन्त्रं श्रोतुमर्हति
शां० प० ८३ अध्या०, ३६ श्लो० ॥

(4) तेषां त्रयाणां विविधं विमर्शं
विबुध्य चित्तं विनिवेश्य तत्र ।
स्वनिश्चयं तत्परिनिश्चयं च
निवेदयेदुत्तरमन्त्रकाले ॥
धर्मार्थकामज्ञमुपेत्य पृच्छे-
द्युक्तो गुरुं ब्राह्मणमुत्तरार्थम् ।
निष्ठा कृता तेन यदा सह स्यात्
तन्मन्त्रमार्गं प्रणयेदसक्तः ॥
शां० प० ८३ अध्या०, ५२, ५३ श्लो० ॥

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INDUCTIVE LOGIC AND ARYAN HERS.

The above passage, which I have quoted from the Mahabharat, and other similar passsages which can be quoted from ancient books to prove the same point, clearly indicate the necessity of revising theories about the system of Government obtaining in Orietal countries which are current in the West now a days. But it is not an exclusive case. The same in the case with other theories. A great movement has arisen in the East and specially in India which has given a great impetus to the study of ancient history. Indian scholars are now no longer content with the story of their past told by western historians. They have realized that even when pride and the high opinion of their own civilzation do not make western historians dishonest, their superficial knowledge of our ancient language stands in the way of their understanding Sanskrit literature. Therefore Indian scholars now decline to accept their authority and have independently devoted themselves to the noble work of making researches in past history. And the researches conducted even for such a short time have justified their expectations. A flood of light is being thrown on many knotty problems of Indian history. New historical facts are being brought to light which go to show that ancient civilization was not, what it is represented by the western historians to be. Old notions about ancient India are rapidly changing, and a scholar, who has not kept himself in touch with recent researches and dares to speak about ancient India is sure to be laughed at for his pains.

For instance, it is a popular belief among western scholars that Indian philosophers, though very much advanced in theoretical philosophy, wholly neglected science, the reason being that they were ignorant of Inductive Logic and scientific Method as now understood. But, thanks to the continuous labours of that great scientist of Bengal P. C. Ray, it has been proved beyond

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the least shadow of a doubt that Indians were in no way deficient in scientific culture The second volume of his "History of Hindu Chemistry," which has been recently published, contains much that will give a rude shock to the orthodox creed of the western savant about Aryan History. Dr. Roy has brought together an array of historical facts which can not but convince an impartial reader that Indians cared as much for science as for theoretical philosophy. Every Indian who wishes to know something about the progress which his forefathers had made in Chemistry. must read the book for himself. The most interesting part of this interesting book, however, is that in which Mr. B. N. Seal, the learned principal of Victoria College, Cooch Behar deals with the scientific method of the Hindus. Principal Seal's paper at one stroke demolishes the charge, brought against Aryan philosophers by western writers, that they did not know the rigorous scientific method and that they were ignorant of the Inductive processes of logic. Bacon is thought to be the father and Mill the reformer of Inductive Logic. But Mr. Seal has proved that Indian scholars were not only acquainted with inductive methods but had brought them to perfection long before they were discovered by Europeans. After touching on the Mechanical, Physical, and Chemical theories of the ancient Hindus, Mr. Seal has given a brief account of the scientific Method of Hindus, which in the writer's words "shows that all this was not a mass of unverified and unverifiable speculation (the very antipodes of science) —the charge usualy brought against Hindu thought and culture,—*but professed to be the outcome of a scientific methodology which, in its formation of the canons of the two fundamental Inductive methods, is more comprehensive as well as more original and suggestive than Mill's* (*The Italics are mine*) and which as regards its applied logic of the science (e. g.) the logic of therapeutics

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of Grammer etc.,) is a standing testimo... systematic completeness and rigour of the Hindu scientific mind." He has shown that Aryan scholars have fully treated the method of difference, of agreement, and the joint method of difference and agreement, plurality of causes and the definition of the cause. Some people are apt to be misled by the fact that ancient writers have not called this method inferential or, आनुमानिक व्याप्तिग्रह or that the making of inductions is not treated under the head of inference and व्याप्ति and inductive propositions are not called the products of inference. Sanskrit writers have treated these Vyapties under the head of perception and thought them to be मानस प्रत्यक्ष, which may be translated more accurately as intuitions.

(प्रत्यक्षे सन्निकर्षे विना भानं न सम्भवति, तथा च सामान्य लक्षणं विना धूमत्वेन सकलधूमानां, वन्हित्वेन सकलवन्हीनां च भानं कथं भवेत्, तदर्थं सामान्यलक्षणा स्वीक्रियते । (मुक्तावलि, प्रत्यक्षखण्ड, कारिका ६९)

But the method of treatment does not make much difference, if व्याप्तिग्रह is an Inductive process. Secondly *it is not true that no Sanskrit writer has thought it to be* अनुमान *or inference.* Though Mr. Seal has not touched this point, yet we find that there is at least one school of philosophy that has regarded it as अनुमान and has explicitly said so. Parth Sarathi Misra, a famous Mimansak, says in his Nyaya Ratna Mala,

"यस्त्वयं 'यत्र यत्र धूमः, तत्र तत्र वह्निरिति' भूयोदर्शनतोऽवगमः; स कथम् ? न ह्यसौ नास्ति, न चाऽप्रमाणम्, सर्वदा सर्वेषां दृढत्वेन जायमानत्वात्; तदयं कस्मिँश्चित्प्रमाणेऽन्तर्भवतीतिवक्तव्यम् । उच्यते-आनुमानिकोऽयमवगमोज्ञातसम्बन्धस्योपजायमानत्वात् । परोक्षरूपित्वाच्च नैन्द्रियिकः, साक्षात्कारित्वाऽभावात्, संविद्विरोधाच्च । " (विद्याविलासे मुद्रितायां शास्त्रदीपिकाटीकायामुद्धृतं वाक्यम् २८८ पृष्ठे)

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Ancient Aryan Civilization and Culture.

Ancient Aryans and America.

Concerning the word Patala, which literally means the opposite side, a recent discovery of Swami Dayanand Saraswatti, whom I have already mentioned in the preceding letters, is interesting, especially if this discovery can be accepted by philologists, as the facts seem to promise. Dayanand tries to show that the ancient Aryan knew, and even visited, America, which is in ancient Mss. is called Patala, and out of which popular fancy constructed in the course of time, something Like the Greek Hades. He supports his theory by many quotations from the oldest Mss. especially from the legends about Krishna and his favourite disciple Arjuna. In the history of the latter it is mentioned that Arjuna, one of the five Pandavas, descendants of the moon dynasty, visited Patala on his travels, and there married the widowed daughter of the King Nagual, called Illupl. Comparing the names of father and daughter we reach the following considerations, which speak strongly in favour of Dayanand's supposition.

(1). Nagual is the name by which the sorcerers of Mexico, Indians and Aborigines of America, are still designated. Like the Assyrian and Chaldean Nargals,, chiefs of the Magi, the Mexican Nagual unites in his person the functions of priest and of sorcerer, being served in the latter capacity by a demon in the shape of some animal generally a snake or a crocodile. These Naguals are thought to be the descendants of Nagual, the king of the snakes. Abbe Brasseur de the Bourbourg devotes a considerable amount of space to them in his book about Mexico, and says that the Naguals are servants of the evil one, who, in his turn, renders them but a temporary service. In Sanskrit, likewise, snake is Naga, and the "King of the Nagas" plays an important part in the history of Buddha; and in the Puranas there exists a tradition that it was Arjuna who introducted snake worship into Patala. The coincidence, and the identity of the names are so striking that our scientists really ought to pay some attention to them.

(2.) The name of Arjuna's wife Illupl is purely old Mexican, and if we reject the hypothesis of Swami Dayananda, it will be perfect-

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ly impossible to explain the actual existence of t. . Sanskri manuscripts long before the Christian era. Of all ancient dialects and languages it is only in those of the American aborigines that you constantly meet with such combinations of consonants as *pl, tl, etc.* They are abundant especially in the language of the Toltees, or Nahuatl, whereas, neither in Sanskrit nor in ancient Greek are they ever found at the end of a word. Even the words *Atlas* and *Atlantis* seem to be foreign to the etymology of the European languages. Wherever Plato may have found them, it was not he who invented them. In the Toltec langauage we find the root a, which means water and war and directly after America was discovered Columbus found a town called Atlan, at the entrance of the Ba of Uraga. It is now a poor fishing village called Aclo. Only in America does one find such names as Itzcoatle, Zempoaltecatl, and P pocatepetl. To attempt to explain such coincidences by the theory of blind chance would be too much, consequently, as long as science does not seek to deny Dayanand's hyhothesis, which, as yet, it is unable to do, we think it reasonable to adopt it, be it only in order to follow out the axiom "one hypothesis is equal to another." Amongst other things Dayanand points out that the route that le Arjuna to America five thousand years ago was by Siberia and Behring's Straits.

(Caves and Jungles of Hindustan by Madam Balavastky).

A Session of the Imperial Parliament in Ancient India.

From town and countr, far and near,
He summoned people, prince and peer.

To each he gave a meet abode,
And honoured all and gifts bestowed.

Then, splendid in his king's attire,
He viewed them, as the general sire.

In glory of a god arrayed
Looks on the creatures he has made.

But Kekaya's king he called not then,
For haste, nor Janak, lord of men.

For after to each royal friend,
The joyful tidings he would send.

Mid crowds from distant countries met,
The king upon his throne was set.

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Th[illegible] honoured by the people all,
The r[illegible]lers thronged into the hall.

On [illegible]hrones assigned, each king in place,
Looke[illegible] silent at the monarch's face.

Ther[illegible]girt by lords of hiyh renown,
And th[illegible]ongs from hamlet and from town.

He [illegible]howed in regal pride,
As ho[illegible]oured by the radiant band,

Of [illegible]essed Gods that round him stand;
Lord [illegible]ndra, Thousand eyed.

Th[illegible] to the full assembly bowed,
The m[illegible]narch and addressed the crowd.

With gracious speech, in accents loud.
As heave[illegible]ly drum or thunder cloud;

Needs n[illegible] to you who know declare,
How-ever with paternal care.

My Fathers of Ikshvaku's line,
Have ruled tha[illegible] which now is mine.

I too have taught my feet to tread,
The pathway of the mighty dead.

And with fond care that never slept,
Have, as I could, my people kept.

So toiling still, and ne'er remiss,
For all my people's weal and bliss.

Beneath the white umbrella's shade,
Old age is come and strength decayed.

Thousands of years have o'er me flown,
And generations round me grown.

And passed away, I crave at length,
Repose and ease from broken strength.

Feeble and worn I scarce can bear,
The ruler's toil, the judge's care.

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With royal dignity, a weight,
That tries the young and temperate,

I long to rest my labour done,
And in my place to set my son.

If to the twice-born gathered here,
My counsel wise and good appear.

For greater gifts than mine adorn,
Rama my son my eldest born,

Like Indra brave, before him fall,
The foe man's cities, tower and wall.

Him prince of men for power and might,
The best maintainer of the right.

Fair as the moon when nothing bars
His glory close to Pushya's stars.

Him with tomorrow's light I fain,
Would throne the consort of my reign.

A worthy lord for you I ween,
Marked as her own by Fortune's Queen.

The triple world itself would be,
Well ruled by such a king as he.

To such high bliss and happy fate,
Will I the country dedicate.

And my sad heart will cease to greive,
If he the precious charge receive,

Thus is my careful plan matured,
Thus for myself the rest is secured.

Lieges approve the words I say,
Or point ye out some wiser way.

Devise your prudent plan. My mind,
Is fondly to this thought inclined.

But men by keen debating move,
Some middle course which all approve.

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The monarch ceased. In answer came,
The joyous princes' glad acclaim,

So peacocks in the rain rejoice,
And hail the clouds with lifted voice.

Murmurs of joy from thousands round,
Shook the high palaces with the sound,

Then when the gathered throng had learned,
His will who right and gain discerned.

Peasant and townsmen, priest and chief,
All met in consultation brief,

And soon agreed with one accord,
Gave answer to their sovereign lord.

King of the land, we know thee old,
Thousands of years have o'er thee rolled,

Rama thy son we pray anoint,
And at thy side his place appoint.

Our gallant prince so brave and strong,
Riding in royal state along.

Our eyes with joyful pride will see,
Screened by the shades that shelters thee.

(*Griffith's Valmiki Ramayana*).

Military and Commissariat Affairs in Ancient India.

Next to the Magistrates of the city is a third body of governers, who have the care of military affairs. This class also consists of six divisions, each composed of five persons. One division is associated with the chief naval superintendent, another with the person who has the charge of the bullock-teams by which military engines are transported, of provisions both for the men and beasts, and other requisites for the army. They furnish attendants, who beat a drum, and carry gongs, and besides these, grooms, mechanists, and their assistants. They despatch by the sound of the gong the foragers for grass, and insure expedition and security by rewards and punishments. The third division has the care of the infantry, the fourth of the horses, the fifth of the

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chariots, the sixth of the elephants. There is also a royal magazine of arms, for the soldier returns his arms to the armoury, and the horse and the elephant to the stable. They use the elephants without bridles. The chariots are drawn on the march by oxen. The horses are lead by a halter, in order that their legs may not be chafed and inflamed, nor their spirit damped, by drawing chariots. Beside the charioteer, there are two persons who fight by his side in the chariot. With the elephant are four persons, the driver and three bowmen, who discharge arrows from his back. They never drink but at sacrifices. There beverage is made from rice instead of barley, and food consists for the most part of rice pottage.

(*Strabo*)

A Procession in Ancient India.

In procession at their festivals, many elephants are in the train, adorned with gold ad silver, numerous carriages drawn by four horses and by several pairs of oxen, then follows a body of attendants in full dress (bearing) vessels of gold, large basins and goblets an orguia in breadth, tables, chairs of states, drinking cups, and lavers of Indian copper, most of which were set with precious stones, as emeralds beryls, aud Indian carbuncles, garments embroidered and interwoven with gold, wild beasts as buffaloes, panthers, tame lions, and a multitude of birds of variegated plumage and of fine song.

Cleitarchus speaks of four-wheeled carriages bearing trees with large leaves from which were suspended (in cages) different kinds of tame birds, among which the orion was said to posses the sweatest note but the catreus was the most beautiful in appearance, and had the most variegated plumage. In shape it approached nearest to the peacock but the rest of the description must be taken from Cleitarchus.

(*Strabo*)

Architecture in Ancient India.

O great king, the assembly-hall that Moya built, stood on golden pillars, and it occupied an area of five thousand cubits square, possesing a most beautiful form. It (the hall) shone in great splendour like the fire, the sun or the moon. By its great effulgence it seemed to darken even the rays of the sun.

With its effulgence which was the mixture of both celestial and terrestrial light, it appeared as if it was on fire. Like a mass of new clouds rising in the sky, it filled the whole of the view. It was spa-

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cious, large, charming, soothing, full of celestial effulgence and filled with all sorts of excellent things. It was adorned with jewelled walls and gates with many pictures and much wealth. It appeared like the work of Vishvakarma himself.

The Suadharma (the assembly hall) of the Dasarahs (Vrishnis) nay even the abode of Brahma was not so grand and endued with so much beauty as the assembly hall built by the intelligent Maya. Being appointed by Maya, eight thousand Rakshashs named Kinkaras, guarded and supported this assembley hall.

They were capable of ranging the sky, they were fearful, huge-bodied, and greatly strong, they had blood-like red and coppery eyes and arrowy-ears, they were all well armed.

In that assembly-hall Maya built a matchless tank, and in that tank were lillied with leaves made of dark coloured gems and with stalks made of brilliant gems, there were also other aquatic flowers of golden leaves.

Various kinds of waterfowls played in its water, it was adorned with full blossomed lotuses, its water was transparent, and golden coloured tortoises and fishes play in its bottom which was without mud. A flight of crystal steps rose from the edge of the water to the banks.

The gentle breeze shook the flowers, that studded its water, its banks were adorned with costly marble slabs set with pearls.

Seeing that tank thus adorned with jewels and precious stones, many kings that came there mistook it for land, and they fell into it with their eyes open.

The assembly hall was adorned with many charming, large and blossoming trees with great foliage and cool shade.

And with many gardens emitting a delicious fragrance. There were many tanks adorned with swans *Karandavas* and *Chakvakas*. The breezes carried the fragrance of lotuses that grew in the waters and flowers that grew in the land and ministered to the pleasure of the Pandavas.

O king having built such an assembly-hall in fourteen months, Maya informed Dharmraj (Yudhushtra) that it had been completed.

(*The Mahabharata.*)

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EDITORIAL REFLECTIONS.

The Primeval Source of Chrisianity.

Mr. J. N. Farqhuar contributes an interesting article to the July number of the *Contemporary Review* under the heading of "The Crown of Hinduism." The spirit in which the artice is conceived and elaborated is a fair indication of the remarkable change that has come over the attitude of cultured and broad-minded Christian missionaries towards the religion, polity, and philosophy of the Indian people.

There was a time when Christian divines seriously asserted that Hebrew was the language from which all the languages of the world had been derived, that researches in the science of Geology confirmed Christian hypotheses, that the Pagan religions were mere corruptions of the religion of the Old Testament and much more that would now be laughed out of court. Says Professor Max Muller in *The Science of Religion.*

"As soon as the ancient language and religion of India became known in Europe it was asserted *that Sanskrit, like all other languages, was to be derived from Hebrew, and the ancient religion of the old Brahmans from the Old Testament.* There was at that time an enthusiasm among oriental scholars, particularly at Calcutta and an interest for oriental antiquities in the public at large, of which we, in these days of apathy for Eastern literature, can hardly form an adequate idea. Every body wished to be first in the field, and to bring to light some of the treasures which were supposed to be hidden in the sacred literature of the Brahmanas..... No doubt the temptation was great. No one could look down for a moment into the rich mine of religious and mythological lore that was suddenly opened before the eyes of scholars and theologians without being struck by a host of similarities *not only in the languages, but also in the ancient traditions of the Hindus, the Greeks, and the Romans and if at that time the Romans were still supposed to have borrowed their language and their religion from Jewish quarters, the same conclusion could hardly be avoided with regard to the language and religion of the Brahmans of India.*

The student of Pagan religion as well as Christian Missionaries were bent on discovering more striking and more startling coincideness, *in order to use them in confirmation of their favorite theory that some rays of primeval revelation, or some* reflection of the Jewish religion, had reached the uttermost ends of the world"

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The result of all this is thus summed up by the great orientalist :—

" It was the fate of all these pioneers, not only to be left behind in the assault which they had planned but to find that many of their approaches were made in a false direction, and had to be abandoned."

When, however, it was established beyond the least shadow of a doubt that the Vedas existed ages before the composition of the Old Testament was even dreamed of, there was no option but to leave these similarities unexplained. Bigoted theologians could not be expected to acknowledge boldly and fearlessly the indebtedness of Christanity to Vedic sources. But when further Vedic studies revealed the astounding fact that the Vedas contained not only all that was best and noblest in Hebrew scriptures and the New Testament but even ideas which were "decidedly nineteenth century like" even professor Max Muller was dismayed and bewildered and stood aghast at the majestic and cyclopic proportions, phenomenal strength, and symmetrical charms of the sleeping giant awakened by him.

Now that Vedic research has advanced far beyond the stage at which Max Muller left it and the originality, grandeur, supreme moral worth and magnificient spiritual value, and remote antiquity of Vedic teachings and the unrivalled richness of their ethical content can be questioned by none but tyros, sciolists, smatterers, and ignoramuses, the Christian missionaries, in whose ranks reign confusion dread and anarchy unquestionable, have rallied their forces, changed their plan of compaign tactics and manoevers, and have resolved to make one supreme effort before finally surrendering and laying down arms. They have now sought refuge in the Theory of Evolutionary Progress the superimposing edifice of which being foundationless has been discovered by many to be itself ramshackle. They claim that though the Vedic Teachings are, doubtless, grand and inspiring, Christian teachings being the product of a process of the evolution of the moral sense and human instincts are grander and loftier. This is the claim put forward by Mr. Farquhar and we now proceed to examine it. Before examining the evidence produced by our friend, we should like to urge an *apriori* argument against this hypothesis. Did the process of evolution stop with the death of Lord Jesus Christ ? If not, the loftiest teachings, on this supposition, must be those embodied in the writings of Kant, Spencer, Mallock, Fredrick Harrision, Edward Carpenter, and Whitman rather than those found in the New

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Testament. Now to the testimony put forward in ... ...cation of the claim. Mr. Farquhar lays down at the outset that Modern Thought.

"demands a religion that makes all men brothers, and that is suited to every race of mankind; a religion that acknowledges and worships one God; that is spiritual in its worship and its ethical demands, that believing in progress, looks forward, and toils for the steady uplifting of suffering humanity. Nothing less than this can ever satisfy the spirit of India. Modern thought and feeling have already awakened the nation to brotherhood, to universal truth, to freedom and these cravings can never again be stifled"

We quite agree with the learned writer in his conception of an ideal religion. We have only to add that a religion of that kind is not a modern demand. If there is any truth in the doctrine of special revelation, it could not have been vouchsafed except in the beginning of creation and then it must have fulfilled all those conditions. It is inconceivable that the Merciful Divine Father should have kept back His message from His children for ages and suffered countless generations of them to grope in pitch darkness and stumble and trip up at every step. It is further unthinkable that the Supreme Omnicient Spirit, the embodiment of the infinitely lofty conceptions of perfect knowledge and perfect wisdom, could have revealed to His beloved sons and daughters, distorted and perverted views of morality and monstrous conceptions of His existence and attributes.

Coming to the special conditions prevailing in India, the scholarly writer tells us that :—

"(1) In these modern days no religion will suit India that is not human universal, spiritual, progressive; (2) Since India has expressed itself in Hinduism, no religion will suit India that does not provide *a full re-expression of the religious spirit of the people.* Hinduism is the revelation of the religious genius of India, and no religion can take its place unless it proves equal to the task of striking all the chords which have resounded in the depths of the Hindu heart throughout the centuries".

This *ipsedixit* involves the implication that the Vedic Religion can no longer satisfy the yearnings of educated India and meet the demands of its enfranchised spirit. This can only be met by the following statement of fact :—

"(1) In these modern days when orthodox Christianity has been completely discredited by the crushing and pulverising onslaughts of Science and the Western World is hurrying towards materialism and

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rank unbelief: no religion will suit Europe and America that is not human, universal, spiritual, and in accordance with the behests of science—that concerns itself not with the achievements, atrocities, crimes, iniquities, follies, and internecine warfare, of a specially favored, chosen, and despoiled race but with the well-being of the entire human race irrespective of caste, color, or creed. (2) Since the better mind of Europe and America has expressed itself in Christianity of the New Testament and Sermon on the Mount, no religion will suit the Occident that does not provide *a full re-expressson* of the religious spirit of the people—purified and regenerated by a fresh appeal to the original sources. Christianity of the New Testament is the revelation of the religious genius of the West; and no religion can take its place unless it proves equal to the task of striking all the chords which have resounded in the depths of the Christian heart—which has not always beaten in unison with the priestly heart— throughout the centuries."

Having laid down the criterion of an ideal religion for India, the writer proceeds to consider if there is any religion among those that are at present wooing the people of India that is likely to prove equal to the great role. After weighing the Brahmo Samaj in the balance and finding it wanting, he comes to the Arya Samaj. He thinks that

"It is in a worse position than the Brahmo Samaj; for by restricting itself to the Vedas it casts off a huge mass of Hindu ideas and practices; while it signs its own death-warrant by *pretending* in these *modern* days that all *modern* truth may be found in the Vedas".

The Arya Samaj does not restrict itself to one branch of Arash Philosophy. It holds in its hand the master-key to the electric plant which lights up all the paths, bypaths, recesses, corners &c., of the grand trunk road of the progress of the Hindus as a religious people. The Veda has from times immemorial been regarded as the supreme criterion of Dharma in this ancient land and all other works, no matter written by whom, have always been deemed to be of subordinate and lesser authority. The position of the Arya Samaj is by no means novel. Says Manu, the great law-giver.

प्रमाणं परमं श्रुतिः ।

"The Sruti or Veda is the Supremest Authority"

At another place the same sage says :—

यथोक्तान्यपि कर्माणि परिहाय द्विजोत्तमः । आत्मज्ञाने शमे च स्याद्वेदाभ्यासे चयत्नवान् ॥

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एताद्धि जन्मसाफल्यं ब्राह्मणस्य विशेषतः । प्राप्यैतत् कृतकृत्योहि द्विज... था ॥
पितृदेवमनुष्याणां वेदश्चक्षुः सनातनम् । अशक्यं चाप्रमेयं च वेदशास्त्रमितिस्थितिः ॥
या वेदबाह्याः स्मृतयोयाश्च काश्च कुदृष्टयः । सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥
उत्पद्यन्ते च्यवन्ते च यान्यतोऽन्यानि कानिचित् । तान्यर्वाक्कालिकतया निष्फलान्यनृतानि च ॥
चातुर्वर्ण्यं त्रयोलोकाश्चत्वारश्चाश्रमाः पृथक् । भूतं भव्यं भविष्यं च सर्वं वेदात् प्रसिध्यति ॥
विभर्त्ति सर्वभूतानि वेदशास्त्रं सनातनम् । तस्मादेतत्परं मन्ये यज्जन्तोरस्य साधनम् ॥
सेनापत्यं च राज्यं च दण्डनेतृत्वमेव च । सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ॥
आर्षं धर्म्मोपदेशं च वेदशास्त्राऽविरोधिना । यस्तर्केणानुसंधत्ते स धर्मं वेद नेतरः ॥
(मनु० अ० १२

92 After giving up even the above mentioned sacrificial rites, a Brahman should exert himself in (acquiring) the knowledge of the soul, in extirguishing his passions, and in studying the Veda.

93 *For that secures the attainment of the object of existence, especially in the case of Brahmana, because by attaintng that not otherwise, a twice-born man has gained all ends.*

94 The Veda is the eternal eye of the manes, gods, and men, *the Veda ordinance (is) both beyond the sphere of (human) power, and beyond the sphere of (human) comprehension; that is a certain fact,*

95 *All these traditions (new rites) and all those despicable systems of philosophy which are not based on the Veda, produce no reward after death;* for they are declared to be founded in Darkness.

96 All these (doctrines) differing from the (Veda), which spring up and (soon) perish, *are worthless and false,* because they are of modern date.

97 The four classes, the three worlds, the past, the present, and the future are all severally known by means of the Veda.

99 *The eternal lore of the Veda upholds all created beings; hence I hold that to be supreme,* which is the means of (securing happiness) to those creatures.

100 Command of armies, royal authority, the office of a Judge. and sovereignty over the world he (only) deserves who knows the Veda-Science.

106 He alone, and no other man knows the sacred law, who explores the (utterances) of the sages and the body of the laws, by (modes of) reasoning, not repugnant to the Vedic-lore.

Even the Puranas declare.

ब्रह्मणे चादिदेवाय नमस्कृत्य समाधिना । ऋक्सामान्युद्भिरन्वक्तैर्यः पुनाति जगत्त्रयम् ॥
(मार्कण्डेय पुराण अ० ४ श्लोक ४०)

I bow to the Principal God Brahma, from whose mouth have sprung the Rig, Sam, Yajur, Atharva Veda which are the source of sanctity in this world (Markandya Purana)

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The Puranas nowhere claim Divine origin for themselves or for the Shastras and the Smrities. The Vedas alone constitute Divine Learning. This belief is the source of the chief strength of the Arya Samaj— not a source of its weakness as the writer seems to think. If he had read the sacred literature of the Aryas to any advantage, he would not have made this preposterous statement. Again Mr. Farqhuar is also wrong in thinking that the Arya Samaj "discards a huge mass of Hindu ideas and practices".

The Arya Samaj does not discard the utterances of the sages; it regards them with profound reverence; only it gives them a secondary position as compared with the Vedas and this, as we have shown above, under their own authority. Says the revered founder of the Arya Samaj.

"I hold that the four Vedas— the repository of knowledge and religious truths— are the Word of God. They comprise what is known as Sanhita—Mantra portion only. They are absolutely free from error, and are an authority unto themselves. In other words, they do not stand in need of any other book to uphold their authority. Just as the sun (or a lamp) by his light reveals his own nature as that of other objects of the universe, such as the earth &c., even so are the Vedas.

The commentaries on the four Vedas, viz, the Brahmnas, the six Angas, the six Upangas, the four Upvedas, and the eleven hundred and twenty seven Shakhas, which are expositions of the Vedic texts by Brahma and other great Rishis— I look upon as works of a dependant character. In other words, they are held to be authoritative in so far as they conform to the teachings of the Vedas. Whatever passages in these works are opposed to the Vedic injunctions, I reject them entirely".

Again our friend speaks of the Arya Samaj *pretending* to find "modern" truths in the Vedas. We are amused at this. We should have thought that truth transcends all spatial and temporal relations, is neither modern nor ancient, nor yet belonging to the future and is eternal. In Sanskrit the very word for truth *Satya* means imperishable. If the learned writer means to assert that Veda being the record of primitive wisdom cannot be expected to embody scientific verities, he is sadly mistaken. It is not Swami Dyananda alone who claims for the Veda that they are the repository of scientific truths. Even European scholars have been struck with this truth.

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We have already quoted Max Muller. Griffith acknowledges with surprise and astonishment that the Atharva Veda contains a a Mantra which teaches that the light of the moon is borrowed from the sun. It is not a question of "straining" Vedic texts to yield "artificial" and "unnatural" meanings. The etymology of some Vedic terms reveals clearly the scientific truths which they symbolise and solidify. गो the word for earth etymologically means "that which moves". The word भूगोल which literally means "round earth" is found in the Shastras. Oxygen is called *Varuna* or acceptable because it is the greatest friend of sentient beings being the support of life. Modern Science" is coming round to Vedic principles. The Veda teaches us that primitive superfine matter is the material source of all creation. "Science" has been teaching all along that there are a *number of elements* which cannot be further decomposed or mutually transmuted and the cosmos is the result of the various combinations of these elements. "Scientists" have uptill now been ridiculing and satirising the "Vedic bard" whose primitive wisdom was so utterly unscientific. The discovery of Radium has, however, completely turned the tables.

The discovery of the fact that all matter displays the properties of radio-activity has completely altered our conception of matter. The theory of the transmutation of metals which in modern times originated with Prout and was elaborated in the "Psotyle theory" by Sir William Crookes, has been revived and has now passed on to the hand of the electrician. Says Mr. Bernard Brunlhes, a French scientist :—

"Matter which seems to give us the image of stability and repose, only exists then, by reason of the rotatory movement of its particles so that when atoms have radiated all their energy in the form of luminous, calorific, electric and other forms of vibrations they return to the primitive ether". (Vide "Modern Review" for August 1910.)

Again the rate at which the Arya Samaj is progressing does not support the view that its death warrant has been signed. It seems rather that the gods have descended from Heaven in their celestial car and given it the cup of ambrosia of which it has drunk deep. The copious draughts of the potion absorbed into the system are producing their electrifying and vivifying effect. Almost the whole of educated Hindu Punjab has been converted. The movement is spreading rapidly in the United Provinces, the Central Provinces, Bombay Presidency and Bengal. Even the "benighted" presidency of Madras

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has felt the impact of the vitalising wave. If the Government regards any religious movement in India as vital and pregnant with possibilities of infinite expansion, it is the Arya Samaj.

Mr. Farquhar bestows much extravagant praise on the programme of Mrs. Besant and the Bharat Dharma Mahamandal presumably because so long as those activities continue, the religion of the Vedas can be rightly represented to its youthful adherents as "pitiful" "absurd", "futile" and Christian evangelists can reap a bumper harvest by arguing, as in fact the writer under notice actually does, that "the character of the Hindu system is such that it cannot fail to disappear, that our modern atmosphere is necessarily fatal to it."

Having disposed of to his satisfaction the claims of the Brahmo Samaj, the Arya Samaj, the Sanatan Dharm Sabha, and the Theosophical Society, our brother proceeds to urge the title of Christianity to the position of the one religion, that will suit modern India. Says he :— " The Hindu who becomes a Christian loses nothing. All that his old faith offered him he enjoys again in Christianity, only at a more advanced stage of evolution. Every integer is raised to a higher power. Myth is exchanged for history. The material becomes spiritual; the racial becomes human, the philosopher's privilege becomes the right of the peasant and the coolie". He then classifies the cardinal principles of religion and after comparing Christian teachings with what he believes to be Hindu teachings establishes the superiority of the former.

(1) The learned writer asserts confidently that the characteristic feature of the Hindu Philosophy of the *Atma* is its uncompromising monism— its identification of the individual soul with the Supreme; graciously acknowledges that it seems not only to solve certain serious metaphysical problems, but appears to unite and fuse religion and Philosophy; but takes away with the right hand what he gives with the left by saying that the difficulty of reconciling its philosophy with prayer and worship made its wide acceptance impossible. To this cause he traces the endless succession of theisms. Vishnu, Shiva, Brahma, etc., are represented as members of the Hindu pantheon—as subordinate gods conceived to do away with the imperfection of the philosophy—but this addition " to the concept of the unknowable Brahma " " could " it is argued " never produce the supreme personality of true monotheism. " It is alleged that Hinduism never succeeded in conceiving the universal person and then it is roundly

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asserted that the Hindoo thought of the world objectively and subjectively and evolved the conceptions of *Brahman* and *Atma*, but it was the prophets of Israel who thought of the world morally and conceived the universal *Person*, whose will is the source of the law of righteousness. On the basis of this chaim of reasoning, the learned writer tells his Hindu readers that if they accept Christianity, the positive elements in the concept of Brahma which are Unity, Universality, Reality and Intelligence are retained; the old idea is not disturbed or weakened, but receives the rich moral content necessary for its completion. God becomes much more real for He is now the basis of the moral as well as the intellectual order.

All this is very very fine, plausible, specious and glozing. There is only one defect in it, but it is a defect which vitiates the whole argument. The premises are false and the entire edifice built with such infinite pains and resourcefulness on an airy and insubstantial foundation must needs fall down with a tremendous crash and a loud thud as soon as the weakest seismic wave disturbs the earth or the cyclone blows with the least violence. Ancient Vedic Philosophers knew nothing of uncompromising monism as the following quotations from the Vedas and the Upnishads abundantly show:—

पुनर्मनः पुनरायुर्म आगन्, पुनः प्राणः पुनरात्मा मआगन्, पुनश्चक्षुः पुनः श्रोत्रं मआगन् ॥ यजु० ४ । १५ ॥

O *Lord* ! When I take a fresh incarnation may I get a healthy mind, may my *soul* be good, may I *get* good eyes and good ears. (The Yajur Veda)

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥

समाने वृक्षे पुरुषोनिमग्नोऽनीशया शोचति मुह्यमानः । जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ मुण्डकोपनिषद् ॥

There are *two conscious* entities, possessing divine qualities, *co-eval* companions, embracing each other, and residing in one and the same univercelum. *One of them enjoys the fruits of his actions and the other looks on the same, unaffected by consequences.* The soul, engrossed in worldly desires, falls into grief through ignorance not having realised God. But when he realizes the almighty rules of the universe and recognises his greatness, he is then emancipated from his grief.

Again Shiva, Vishnu etc. are not members of any pantheon or subordinate deities but different names of the same universal Brahma. The Veda declares :—

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"That which is one, sages name it in various ways they call it Agni, Vayu, Matrisvan" (Rig Veda 164, 46)

In the Kaivalya Upnishad we read

स ब्रह्मा स विष्णुः स रुद्रः स शिवः सोऽजरः स परतः स्वराट् । स इन्द्रः स कालाग्निः स चन्द्रमाः ॥

The same Lord is designated as Brahma, Vishnu, Rudra, Siva, Svrat, &c. on account of His possessing different attributes.

Lastly God was proclaimed by the Vedas and the Upnishads, as the moral Governor of the Universe aeons before the land of the Hebrews became habitable. The following citations from the Vedas and allied books hardly require any comment.

हिरण्मयेन पात्रेण सत्यस्य पिहितं मुखम् । तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

पूषन्नेकर्षे यमसूर्य्यप्राजापत्यव्यूहरश्मीनसमूह । तेजो यत्ते रूपं कल्याणतमं पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥

अग्ने नय सुपथा रायेऽस्मान् विश्वानि देव वयुनानि विद्वान् । युयोध्यस्मज्जुहुराणमेनो भूयिष्ठान्ते नम उक्तिं विधेम ॥ (यजुर्वेद)

O, Thou who givest sustenance to the world, unveil thatface of the true sun which is now hidden by a veil of golden light, so *that we may see the truth and know our whole duty. O sage of sages*, Preserver, Ruler, Eternal Light, and Life of the Creation gather up Thy rays, so that I may be able to feel Thy glorious presence *full of beatitude*. This alone is my earnest prayer. O All-wise Being! Thou art the source of knowledge. Inspire us with Thy wisdom. *lead us to rectitude and drive off our evil. To this end we repeatedly praise Thee and adore.*

तेजोऽसि तेजो मयि धेहि, वीर्य्यमसि वीर्य्यं मयि धेहि, बलमसि बलं मयि धेहि, ओजोऽसि ओजो मयि धेहि, मन्युरसि मन्युं मयि धेहि, सहोऽसि सहो मयि धेहि ॥

Lord! Thou art Glorious, Let my heart be filled with glory! Thou art the ocean of strength. Arm me with strength. O Lord! Thou art tbe source of power. Inspire me with power! O Lord! Thou are the embodiment of righteous indignation! Do thou fill my heart with righteous wrath. Thou art the embodiment of fortitude! Do Thou steel me with fortitude.
(Yajur Veda)

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्म्माणि तस्मिन् दृष्टे परावरे ॥

The perception of that Omnipresent Beiug destroys all ignorance of the heart, eradicates all doubts of the mind, and puts a stop to all wicked actions.

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्य्येण नित्यम् ॥
अन्तःशरीरे ज्योतिर्मयोहि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥
सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ॥
येनाक्रमन्त्य ऋषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥

Through strict yeracity, uniform control of mind and senses, abstinence from sexual indulgence and ideas derived from spiritual teachers, men should approach God. who full of glory and perfeetion works in the heart, and to whom or. votaries free from passion and desire can approximate.

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Truth always triumphs, and untruth is always vanquished. Truth is the path way which learned men tread. It is by this path that the sages, satiated in their desires have obtained Him who is the infinite ocean of truth.

May we not say, then, that if a Christian accepts the Vedic Dharma, the old idea of the Moral Governor of the Universe is in no way disturbed or weakened, but receives the rich moral content necessary for its completion. God is still moral, but is at the same time Omnicient and therefore " repenteth " not of what He had done. He still punishes the wicked, but his indignation is manifested according to the requirements of absolute justice, and never moves him to acts of—injustice such as ordering the Israelities to " spoil " the Egyptians by deceitfully taking away ' jewls of silver and jewels of gold, and raiment.' He still promises lands flowing with milk and honey but it is to the righteous of all nations not only to " His people " for He is not only " the God of Isaac, and the God of Jacob " but विश्वपति the Lord of the Universe.

(2) Coming to the Hindn conception of man, the learned writer divides Hindu Philosophers into two schools. To the first belong those that hold that the human soul is God. This, though sublime, contradicts human experience and renders prayer and worship impossible. To the second belong those who regard the human soul as a portion of God. But this is a mathematical and materialistic conception. Christ's teaching covers all the truth sought by both schools. God is the father of all men.

Man's self-consciousness and moral freedom are reasonably explained by the conception of man as the child of God. Out of the fatherhood of God, there springs immediately the brotherhood of man, the only sure foundation for true freedom, for democracy, for the dignity of woman and for the loftiest of all duties, the service of man.

Now we have already shown that the ancient Aryan sages belonged to neither of those schools. They regarded soul and God as two distinct entities, one doing deeds and the other adjudging the good or evil fruits of those deeds.

As regards the Fatherhood of God, the sonship of man, and the brotherhood of man they are, as taught by Christianity, only imperfect reproductions of what the Vedas and the Shastras teach.

(i) In the Rig Veda we read

स नः पितेव सूनवेऽग्ने सूपाय नो भव। स च स्वान स्वस्तये ॥

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O Omnicient Lord ! even as a *father* imparts knowledge to his child so do Thou enlighten our understanding so that we may acquire means of happiness.

(ii) Sonship of man :—

In the Yajur Veda we read

शृण्वन्तु विश्वे अमृतस्य पुत्रा आये धामानि दिव्यानि तस्थुः ॥

O children of Immortal God ; Listen ! Just as the beatified souls have attained to salvation by Prayer, so do you.

(iii) Brotherhood of man.

In the Rig Veda we read

संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् । देवाभागं यथापूर्वे संजानाना उपासते ॥
ऋग्वेद, अ० ८, व० ४९, मं० २ ॥

समानो व आकूतिः समाना हृदयानि वः । समानमस्तु वो मनो यथा वः सुसहासति ॥
ऋग्वेद, अ० ८, व० ४९, मं० ४ ॥

O Men ! Do you walk together in the path of duty, do you discuss measures for your welfare harmoniously and peacefully in councils and public meetings, do you combine together to increase your knowledge, do you follow in the footsteps of learned men.

O men ! Let your energies be directed to the promotion of the good of all mankind. Let your relations with all fellowmen be characterised by love and harmony and your hearts beat in unison with all human hearts. Do you promote the equal good of all.

The Veda goes a step further and declares in unmistakable terms the brotherhood of all sentient beings.

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षामहे ॥
(यजुर्वेद)

May I regard all creatures with eye of a friend. May we all live knit in bonds of love and friendship.

So we see that the Vedic Dharma completes the Christian theism.

We have not only the Fatherhood of God, the sonship of man, and the brotherhood of man, but also the conception of man being a responsible agent, which raises his dignity and self-respect since he gets salvation not through Divine grace but as a matter of right earned by righteous deeds— the only sure foundation for freedom won and not conceded, democracy based upon a rational basis as contradistinguished from mobocracy or ochlocracy, for the dignity of woman who is regarded not as an appendage of man but as a person independently answerable for her deeds, for the service of man as a means of salvation. The Vedic Dharma links entire creation with mankind by conferring upon the lower creatures the *right* of living and *claiming love and consideration.*

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(3) Mr. Farquhar next discusses the Hindu theory of God and the world. He generously recognises that it renders life beareble representing a man's lot as as the absolutely just recompense of his own action, completely moralises life by exhibiting all experience as depending upon the moral quality of one's own acts, and kindles a passion for emancipation by exhibiting the world as unreal.

But the idea that emancipation from the sway of the sense-world is to be bought only by the completest abandonment of the life of man is open to objection and evoked protests from Krishna and Budha. Jesus thinks of the world as the work of God, a school for the education of a race of beings into sonship and likeness to himself. The doctrine of fatherhood conserves all the moral harvest won by Transmigration. According to Christian notions doing something to further health, sanitation, political progress or morality is helping to kingdom of God.

This reasoning is also based upon an indequate study of holy scriptures. The Vedas teach us that we must do deeds so as we live, should actively promote the good of mankind, but always regard these as means to an end and not ends in the Let us while doing our duty in this world never lose sight of of human endeavour—salvation. Complete renunciation is ained. A life of retirement and rigid discipline is recom two orders of life—Brahmcharya and Banprasth—so that may be conserved, the faculties drilled, the soul fortified, abled to work in the world without becoming of it, to en rial comforts without being enslaved and dominated by notions, to do his duty without any thought of rew dissppointments may be regarded as inevitable and may or serve as deterrents to the performance of unpleasa fact a Sanyasi or perfect man is expected to die in ha promoting in a spirit of selflessness the good of manki

This is what the Veda declares.

कुर्व्वन्नेवेह कर्म्माणि जिजीविषेच्छत ँ समा ॥ एवं त्वयि नान्यथेऽ लिप्यते नरे ॥

Aspire, then, o man, to live, by virtuous deeds, for a hundred years in bours- Thus alone and in no other way *will thy deeds not influence thee.*

The doctrine of fatherhood does not conse harvest won by Transmigration. It leaves unex

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equalities in the world and the Father of the universe is converted into an arbitrary paterfamilias for whose orders there is no rational basis "To assert the special creation of a soul for every fresh body, implying that the coming into existence of a soul depends on the formation of a body, inevitably leads to the conclusion that with the death of the body the soul will pass out of existence ; that a soul with no past should have an ever-lasting future is as incredible as that a stick would exist with only one end. Only a soul which is unborn can hope to be undying, The loss of the teaching of Reincarnation with its temporary heaven for the tansmutation of experience into faculty—gave rise to the idea of a never-ending heaven for which no one is good enough, and a never-ending hell for which no one is wicked enough, confined human evolution to an appreciable fragment of existence, hung an everlasting future on contents of a few years, and made life an unintelligible tangle injustices and partialities, of unearned genius and unmerited inality and an intolerable problem to the thoughtful, tolerable blind and foundationless faith." Christ himself preached ctrine which be had learnt from his Essene preceptors though ch repudiates it. In Mathew xvii, we read :

disciples asked him saying, why then say the scribes that Elias must first come? And d and said unto them Elias truly shall first come, and restore all things. But I say *Elias is come already*, and, they knew him not, but have done unto him whatsoever they shall also the son of man suffer of them. *Then the disciples understood that he spoke the Baptist.*

Mark (viii) we are told that Jesus asked his disciples, them, "Whom do men say that I am" at which they ne say Elias and others, one of prophets," or in other soul of Elias, or one of the prophets had transmigrat y of Jesus. In John (ix) it is stated that Jesus and w a man "which was blind from his birth, the disciples who did sin this man or his parents." The sin could committed in a former birth.

rtherance of municipal and social wellbeing a duty upon all Aryas. Yayna means " any association of men or objects, and productive of ts." The 5 Mahajynaas constitute the first step perfection and include (1) the expenditure of ne promotion of learning, and righteous conduct (2) riah, the maimed and the leprous (3) improvement

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of the general health of the community by facilitating the operation of purificatory agents in nature. God Himself is spoken of in the Veda as Yajna. The Vedic Dharma, therefore, completes the Christian conception of the Heavenly Father and His kingdom by removing from Him the charge of arbitrariness, nepotism, and favoritism and by providing an equitable basis for the constitution of the kingdom of Heaven.

(4) Mr. farquhar next refers to Vedic Revelation, priestcraft, the idea of a people holy by birth, sacrifice, and caste as religious ideas of great value, tells his readers that these connot but be laughed out of court and then offers as substitutes the Revelation in the New Testament, the High-priesthood of the son of God, the people of God holy by spiritual birth, and the atoning efficacy of the death of Christ. As we have stated above, if the doctrine of special revelation is true, it would be imputing injustice, shortsightedness and imperfect vision into futurity to God to claim that He vouchsafed his Revelation millions of years after the appearance of man on earth thus condemning billions of His Children to everlasting hell for going against His will without telling them what it was. This is reducing God to the position of a savage potentate who promulgates no code of laws and yet punishes his subjects for disobeying the law. The Brahman according to the Vedic Dharma is a man of learning and character who has taken a voluntary vow of poverty and devotes his time and energies to the intellectual and moral well being of his fellowmen. The mission of such men is always regarded divinely appointed, no matter to what nationality they belong or what creed they profess. He who would laugh to scorn the claim of such people to divine authority would only be proclaiming his insane desire to defy the eternal verities of things and to act as if the moral Governor of the Universe is unable or unwilling to uphold moral supremacy in His Universe. The high priesthood of Christ becomes a mere euphemism when we consider that he had derived all his teachings from the Essenes whose master Budha, the Indian Revivalist, was doubtless a grander personality. If the spiritual birth of the twice born—in Vedic termiology men who are born a second time spiritually by the exertion of the will force of the preceptor in guiding and directing the evolution of their intellectual powers and their utilization for righteous ends—is ridiculous by what epithet are we to designate the con-

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ception of people of God holy not by merit but by the sufferance and unearned favour of an over indulgent Father. Sacrifice or Yajna which we have defined above is a grand institution which can never lose its power to touch the human mind, while the doctrine of vicarious atonement leads to conceptions of an eternal heaven and an eternal hell which have been directly answerable for religious persecution and torture which till recently disfigured the legislation of European countries. Moreover the doctrine of vicarious redemption conduces to the loss of self respect and the notion of the dignity of the soul, for the prospect of unearned preferment connot but debase man and make him averse to the discharge of painful duties.

The Vedic Dharma thus completes Christianity by rationalising the doctrine of special revelation, basing the Divine authority of the priest on grounds of eternal truth, moralising the conception of spiritual birth, and rescuing the self-respect of man from inevitable decay by enjoining the right sort of sacrifice—sacrifice of individual interests for the good of society and the constitution of society so as to secure the unrestricted development of all the faculties of the individual.

(5) Discussing the theory of Incarnation and rejecting it as a part of mythology, the writer urges that the same deep wells of emotion can he drawn upon by the story of the self-sacrificing love of Jesus consummated on the cross. The doctrine of Incarnation finds no place in Vedic Theology where God is spoken of as अकायम (disembodied by nature, and अज (unborn). The story of the crucification though most inspiring does not present any unique sight. Every nation furnishes parallel instances of supreme self-sacrifice. Sacrates drinking the cup of poison *voluntarily*—Christ had no help for what he was forced to endure—but refusing to surrender his beliefs, Galileo voluntarily suffering imprisonment in obedience to the wishes of the Vicar of Christ but refusing to suppress the truth he had discovered, Dyananda dying of poison administered by a representative of the class for whose good he had labored and truly triumphing over death by the act of facing His Heavenly Father with a sweet smile playing on his lips and not a contortion disfiguring his countenance, are exemplars whom humanity cannot afford to reverence less than it does Christ.

6. Mr. Farquhar speaks of the subduing power of the divine forces dimly emergent from the native rocks in the great cave at

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Elephanta and concludes by telling his readers that he who has come to know Christ needs no idol. With greater truth it may be said that he who reverently worships Christ's Father and endeavours to do His will is as good a son of God as Christ himself. Would it then be wrong to say almost in the words of our friend.

"The Christian who becomes an Arya loses nothing, all that was ennobling in his old faith he enjoys again in Vedicism only with the consciousness of perfection super added. Every integer is raised to a higher power. Myth is exchanged for truth. The material becomes spiritual; the racial becomes human, the privilege of special favorites is taken away and the right of the truly deserving established on a rocky basis" Mr. Farquhar thus concludes his interesting article.

"Thus the New Testament will remain the focus of all revelation : the central sun in the light of which everything else must be read and estimated. But the greater books of Hinduism will form a sort of second old Testament, set like stars round the sun : and the teaching of the old saints will be abundantly used by the Christian Sons of India. Every Hindu belief rite and institution will be seen to have been a germ, an adumbration, the full blown flower and reality of which came with Christ.

How can the whole of Hinduism be transfigured in spirituality save in Christ. Is He not the crown of Hinduism."

We need no apology to our readers for concluding our notice of this article as follows :—

Thus the Holy Veda will remain the primal focus of all Revelation, the Central Sun in the light of which everything else mustbe read and estimated. But different parts of the New Testament—when the pruning knife has been applied to it—will form another *Arash Grantharali* set like stars round the sun, and the Vedic teaching of Christ will be abundantly used by the Aryan sons of the Occident. The old Testament will be classed with the Puranas as a part of literature which must be definited repudiated and proscribed because tending to fetter the intellect with chains of superstition. Almost every Christian belief, rite, and institution will be seen to have been an inperfect and partial statement of some Vedic truth, the withered branch or decayed flower plucked from the ever green tree of Vedicism—cut off from the supplies of vitalizing sap and suffered to rot—which only imperfectly exhibits the trascendental charms of the celestial tree. How can the whole of Christianity be renovated and perfected except in the Veda. Is it not the primeval, pure, and untainted source of Christianity ?

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Many Thoughts of Many Minds.

Dr. Paul Deussen on Pre-natal Influences.

The "Indian Review" for July leads off with an excellent small article on "Some Remarks on the Resemblance of the child to the Father" from the pen of the eminent philosopher, Dr. Deussen. Says the learned doctor:

Everybody knows certain popular superstitions according to which the impressions received during the time of pregnancy such as terrific aspects, beautiful views, the sight of statues and pictures, all exercise an influence on the formation of the embryo. Without attributing to those vulgar beliefs any more value than they deserve, we *take it for certain that the psychical emotions of anger, sorrow, joy, and others, have a considerable influence on the condition of the body and consequently, in the state of gravidity, on that of the embryo. This being granted, nobody, I think will deny the possibility and, perhaps, even the probability that all psychical impressions, all occurrences in the brain of the mother are capable more or less of co-operating in the development and individual formation of the foetus.* None of the impressions will be, as a rule, of greater effectiveness than the *image of the husband.*"

And again:—

If experiments should be made on the subject (which will be very difficult, if not impossible) they might lead to the following results:—(1) If a woman is physically quite faithful to her husband but bears in heart and mind the image of another, the child born under these circumstances, would show the features and qualities of that other who really is not his father (2) If, on the contray a woman is faithful in heart and mind to her husband but by some erroneous substitution and without her knowledge the act of generation has been performed by another, the child will resemble not him who is the father but *him whom she believes to be the father.*"

The phychological principles explained above were fully understood and utilized by the ancient sages of India. In Manu (IX 8,) we read:—

The husband after conception by his wife, becomes an embryo and is born again of her; for that is the wifehood of a wife (Jaya), that he is born (Jayate) again by her. As the male is to whom a wife cleaves, even so is the son whom she brings forth; *let him therefore carefully guard his wife in order to keep his offspring pure.*

In order to guide and direct consciously according to the wishes of the husband, the development and individual formation of the foetus and to influence for good the condition of the embryo, the ancient Rishis of India had instituted two Sanskars or effective ceremonies which helped in the control of the emotional endowment of the pregnant wife for the obtainment of a child with a psychical organisation stored with capacities and capabilities of the right sort. The first of these was *Punsavan* which was performed in the third month of conception.

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Veda Mantras were recited embodying prayers for a beautiful brave and highly intellectual child. These prayers mystically intertwined themselves with the psychic upbuilding of the pregnant wife and gave a peculiar direction to her thoughts. Moreover she was publicly exhorted by the officiating priest to eat only nourishing substances, to give up sleeping overmuch, abandon loquacity and cultivate seriousness of disposition, to subdue anger, envy, cupidity, greed &c., and to realise her new responsibilities and prepare herself to discharge them.

The second Sanskar—*the seemantonian*—was performed in the 6th or 8th month of conception. After inspiring prayers had been recited, the husband publicly combed the hair of his wife and she was also entertained with music—a symbolic act signifying that she should make it her special care to entertain healthy, inspiriting, and joyful thoughts and to drive away all hateful, sinful and sad thoughts. After this she was made to view her reflection in the liquefied clarified butter. The husband asked her "What seest thou?" "Offspring" replied she. The meaning was that the child would inherit her physical, mental and moral features and therefore she could not be over-careful and over-cautious.

Edward Carpenter on Western Civilization.

Most people in India think that the West is a seat of elysian joys—a veritable heaven—and are of opinion that the salvation of their country lies only in blindly aping European manners and customs and indiscriminately importing occidental institutions into this hoary land. They will perhaps pause in their headlong pursuit, when they ponder over the following utterance of Edward Carpenter than whom there does not live on this earth a more keen-sighted observer of conditions of life prevailing in Europe and America.

Surely the time will come when humanity will refuse to be diseased any longer.

This list of filthy and hideous complaints—too filthy to be calmly spoken of: these small poxes, typhoids, choleras, cancers, tumors., tubercles,—dropsy, diabetes, uraenua—all preventable and easy enough to prevent,

And yet incredible—though it seems—men and women still tolerating and condoning them: Men and women who pride themselves on their culture, refinement, punctiliousness of nose and so forth—and who would turn up the latter at the sight of a pig and a few fowls in a Irishman's cabin—actually tolerating in their own persons, the perpetual presence of the most disgusting organisms.

And other men and women, through sheer ignorance believing such a state of affairs to be necessary,

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Surely the time will come when to be diseased, to spread disease around one or transmit to descendants.

To live willingly in the conditions that produce disease or not strenuously to fight against such conditions

Will be looked on as a crime—both of the individual and of society.

For since a little self-control, since a clean and elementary diet, pure water, openness of the body to sun and air, a share of honest work and some degree of mental peace and largesse are the perfectly simple conditions of heatlh, and are or ought to be accessible to every body.

To neglect these is sheer treason.

While to surrender them out of fear (should one stick to them) of being robbed of other things far less precious, is to be a fool, as well as a coward.

Surely the time will come when people, seeing how obvious and simple is the problem of human life.

Will refuse (even at the bidding of the parson, ... Mrs. Grundy and the commercial slave-drivers ... .) to live the lives of idiots.

Will refuse to do other work than that which they like and which they feel to be really needed;

Will cease to believe that their own well-being can only be maintained at the cost of the fear, torment and slaughter of the animals and the hanging and imprisonment of men;

And will waste the hours no more in elaborately preparing food which, when prepared, does but rot the vitals of those who consume it and in schemes of money making and 'business' which but destroy their souls.

The time will come surely when we shall cease to burden our limbs and be cloud our skins with garments, the major part of which are useless, unless as a breeding ground of ill-health, deformity and indecency.

Shall cease to build walls and fortifications of property and possession each round ourselves as against the others—deliberately confining so and crucifying the great God of love within us—

And shall at last liberate our minds and bodies from that funny old lazar house of the centuries, of which none but ourselves, after all, are the warders and gaolers.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

The Season.

The season is simply charming and captivating. The thundering clouds, the flashes of lightning irradiating for a moment pitch darkness, the beautiful rainbow embellishing the spangled heavens at times, the heavy downpour, the drizzle, sunshine and rainfall at times combining together reminiscent of the radiant smile visible through a stream of grateful tears, the frogs wooing their intended brides by sweet music, the inspiring silence of the night broken by the immeasurable volume of water stupendously rushing along in the holy Ganges and greeting the ear of the restless " intellectual " rolling in his bed tortured by ' problems ' with a harmonious and melodious sound, the huge tree uprooted by the action of the water rearing aloft its proud head though chained down and pinioned on the crest of the wave and borne along to its doom with headlong speed symbolising the utter futility but withal the obstinate persistence of pride even when shorn of its dazzling embellishments, the green fields, the domes of foliage, the verdure on the hills spread like a Persian carpet, the drops of rain settling like pearls on *kachalu* leaves, present a composite scene which defies description or characterisation but rouses the powers of the imagination for a supreme effort.

The Health of the Brahmcharis.

The health of the inmates is splendid. This year it appears that the giant of malaria has been completely subjugated. Shankar, the only student who has not yet completely recovered from the afer-effects of Typhoid, is fast reaching the convalascent stage.

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A Valuable Addition to the Staff.

Mr. Mahesh Charan Sinha B. A. M.Sc, (America) has joined the staff of the Gurukula at considerable sacrifice. He is a young man, open-hearted and frank in manner and full of bright hopes, alluring visions, and fiery enthusiasm. Let us hope he will distinguish himself in the Gurukula as he did in America by original research and shed lustre and glory on this holy seat of learning.

**** *The Editor of this Review does not undertake to return any manuscripts; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.*

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